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LIGUORIAN



How To Be Cheerful



Nuns out of This World!



Religion for Little Children



*How To Recognize a Spoiled
Child*



YOU SHALL KNOW THE TRUTH.

AND THE TRUTH SHALL MAKE YOU FREE.

APRIL, 1959



THE Liguorian

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and to All That
Brings Happiness to
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THE LIGUORIAN IS INDEXED
IN THE CATHOLIC PERIODICAL INDEX

THE LIGUORIAN

LIGUORI, MO.

It is too little realized that cheerfulness is a very special virtue that can be acquired — a virtue that should be a mark of every true Christian. Learn all about it and see whether you possess it.

How To Be

DONALD F. MILLER, C.S.S.R.

ONE of the signs of moral sickness in today's world is the lack of what may be called the virtue of cheerfulness in many people. We do not speak of those extreme cases in which this lack takes the form of the mental disease called melancholia, for the cure of which drastic measures must be attempted. We are referring to the thousands of otherwise normal people who present a consistently glum, gloomy, mopy attitude toward life and everybody around them. They have never learned why or how to be cheerful.

Some of these gloomy persons will, when checked or admonished in any friendly way, rise quickly to a defense of their lack of cheerfulness. The defense may take different forms.

For some its basis is self-pity. Their sorrows and misfortunes overwhelm them. "How can I be cheerful," they say, "when I have so much to suffer?" Widows who have lost their husbands, perhaps years before,

are subject to this kind of defense. Also business men who have never realized their ambitions to reach the top in income and position.

Others defend their gloominess on the ground that the world is in a mess, that war may break out at any time, that nuclear bombs may fall at any moment. "How can I be cheerful," they say, "when the whole world may blow up around me?"

Still others are prompted by envy to refuse even an effort at being cheerful. They are always sad because they are always thinking of the many good things others have which they are denied. "How can I be cheerful," they say, "when so many worse people than I am have so many better things to enjoy?"

Finally, some defend their lack of cheerfulness on the ground of *feeling* alone. Temperamentally they are inclined toward sadness, and they take the position that they should let their temperament rule them. They say: "I don't *feel* cheerful, and therefore I would be a hypocrite if I acted as if I were cheerful."

Despite these, and any other defenses that may come to the minds of gloomy people, this statement can be made and proved: cheerfulness is a virtue; therefore it is a habit that can be acquired; furthermore, when correctly defined and understood, it is a virtue that every human being should try to acquire.

That it may be correctly understood, cheerfulness should be analyzed under the headings:

1. Definition and explanation of cheerfulness.
2. The basis of cheerfulness.
3. Defects of cheerfulness.
4. Aids to cheerfulness.

I. DEFINITION

THE English word cheerfulness is perhaps best represented, in the old Latin listings of virtues, by the word *affabilitas*, which has its obvious English translation, *affability*.

St. Thomas Aquinas places affability, which we are calling "cheerfulness," under the most general heading of the cardinal virtue of justice. In a very general sense, justice is the virtue that prompts us to give to others what is their due under any sense of duty or obligation.

Thus, for example, under justice come such virtues as religion (giving

to God the honor and service due to Him from His creatures); patriotism (giving to one's country the love and service that it deserves); love of parents and family, etc. In its strictest sense, justice means respecting the rightful possessions of others.

Among the virtues that in some way fulfill the general definition of justice (giving to others what is due to them under any title), St. Thomas places affability. Under the bond of charity, we are obliged to help and not hinder others around us in the world on their way toward heaven. We are to help the needy by our alms; we are to help the erring by our urgings that they give up evil. We also have the obligation to help all whom we know or meet by our kindness, pleasantness, affability of manner. This last is the virtue of cheerfulness.

The fact need hardly be labored that cheerfulness of attitude and manner is a great help to those who come into contact with us. A sour, silent, grumpy-looking person makes us feel uneasy, and intensifies our own temptations to give way to sadness. A cheerful person lifts up our spirits, invites our confidence, increases our hope of serving God well. This last is especially true in the case of persons who suffer under handicaps and misfortunes and yet remain cheerful. Such are a real tonic to our own spirits.

2. BASIS OF CHEERFULNESS

WHILE it could hardly be said that cheerfulness is one of the most important of the virtues, it can

be said that it is a manifestation of other virtues that are exceedingly important for the salvation of one's soul. Three such important virtues come together to make a person cheerful in the true sense of the word. Again it must be repeated that cheerfulness can be acquired; and it will be acquired in the measure that these three important virtues that underlie it are put into practice.

1) The first is the virtue of *hope*. This is a supernatural virtue infused at baptism, but it requires study, effort, repeated actions to become effective. It is the virtue by which we keep our eyes fixed on heaven as the goal of our lives, made certainly attainable by the merits and promises and fidelity of Jesus Christ. With the virtue of hope one always has something wonderful to look forward to, and this is an indispensable condition of cheerfulness.

Anyone who succumbs to the vices opposed to hope will find it impossible to be truly cheerful. Despair is a vice opposed to hope; it is surrender to the thought that heaven cannot be attained, and that the sufferings of hell are inevitable. Gloom is the first fruit of despair.

Secularism is also a vice opposed to hope; it is the belief that there is no happiness beyond the grave, and that one must capture every possible delight here in this world. It leads to sadness and uncheerfulness because there are no delights in this world that can fully satisfy the human heart. It also leads to other well-

known causes of sadness, such as envy, avarice, impurity.

2) The second virtue that must be cultivated as a basis of cheerfulness is *fortitude*. This is the virtue that induces one to face the inevitable sorrows of life, and above all death itself in the service of God, with courage and patience. Fortitude looks to the sufferings of Christ on His cross, and counts its own as small in comparison. Fortitude, combined with hope, looks to the happiness of heaven, and counts even the worst sufferings as a small price to pay for that inconceivable reward.

The vices opposed to fortitude are especially cowardice, self-pity and lack of trust in the goodness of God. Wherever you find these vices, you find people who cannot be cheerful. They are constantly grumbling against God and everybody around them because of the sufferings they have to endure.

3) The third virtue on which cheerfulness is built is that of fraternal charity. This is the virtue by which, for the love of God, we love and want to help all our neighbors, especially those whose lives are in some way intermingled with our own. As has been said before, there are many ways of helping our neighbors. Too many people forget that one way of helping others is by an attitude of cheerfulness. Basically, it is selfishness, the opposite of fraternal charity, that makes many persons withdraw into a shell, present a dour face to those around them, go into long and

sad silences, and rarely utter a kind or helpful word to someone else.

3.

DEFECTS OF CHEERFULNESS

WHILE cheerfulness or affability is a virtue that everybody should try to cultivate, it is also, like every other virtue, subject to spoiling misunderstandings and defects. Consider some of these defects as they are commonly found in the characters of people.

1) *Lack of seriousness*, when it is time to be serious. It is not the virtue of cheerfulness to be incapable of giving serious attention to the important duties of life. It is a false and dangerous cheerfulness to make light of one's serious sins, to avoid all thoughts of judgment and hell, to say, as some people do when reminded of the consequences of their grave sins, "Oh well, if I'm going to hell, I know that I'll have plenty of company there." It is misguided cheerfulness that makes some people giddy and distracting to others and ready with jokes and jests in church or on other serious occasions. Extroverts, those of sanguinic temperament, lovers of gaiety and social life, must be especially on guard against this defect of cheerfulness.

2) *Lack of sympathy*. It is a great defect of cheerfulness for a person to be incapable of suffering with others and sympathizing with their sorrows. Those who have this defect will try to avoid people who have just suffered a great misfortune or bereavement, or, if they do meet them, will mani-

fest by their attitude that they are not going to permit themselves to be disturbed by the sorrows of others.

Actually, cheerfulness need not always be expressed by smiles and laughter and light-minded chatter. In the presence of sorrow and tragedy it adopts a serious mien and true signs of sharing in the sorrows of others. But at the same time it expresses itself in the solid motives for hope and fortitude and patience that God has provided for all whom He asks to suffer.

3) *Lack of realism*. Those who lack the ability to be sympathetic with others usually are wanting in a sense of realism as well. They make light of the tears and grieving of others. They think up and propose exaggerated and fantastic reasons for not grieving. If a person is said by doctors to be dying of cancer, they say that the doctors don't know what they are talking about. They refuse to permit any of their friends to face grim facts that are a cause of sorrow.

This has come to be called "Pollyanna cheerfulness," a phrase taken from a character created in fiction who was so sweetly cheerful about everything that ever happened that the effect is more gagging than inspirational.

4) *Lack of consistency*. There are some people who can be wonderfully cheerful at times, sometimes for certain periods of time, but who at other times and during other extended periods of time give way to unchecked sadness and melancholy. They do not possess the virtue of cheerfulness;

rather they are ruled entirely by their feelings. Worse still is the habit into which some individuals have fallen, of being cheerful in the presence of some of their relatives and friends, but sour and morose and gloomy in the presence of others.

This defect of cheerfulness is often to be found in the changing attitudes that people adopt toward their immediate families and those with whom they mingle outside their home. There are husbands, for example, who are celebrated for their cheerfulness at work, among their cronies, and even with chance acquaintances on the street, but who present to their wives and children nothing but an attitude of moroseness and silence and gloom. They are creatures of feeling, sometimes even neurotics, who have never learned to rise above their feelings.

It is true that control of the feelings is one of the most difficult of all human accomplishments. Even the most solid and virtuous individuals will sometimes find that they cannot hide their feelings from others, much as they would like to. But the ideal should be recognized by all, and one's efforts to rise up to it should be obvious. The ideal is to be always the same toward others, and the same toward all others: kindly, affable, sympathetic, encouraging, in a word, cheerful. It must simply be taken for granted that feelings will often run contrary to such an external attitude, and that there is no hypocrisy in being ruled by the will rather than by the feelings.

5. *Lack of sobriety.* There is an unhealthy form of cheerfulness that

some people practice only through dependence on dangerous stimulants of one kind or another. The most commonly used of such stimulants is alcohol. Everybody has met or heard of someone who can become cheerful, even unpleasantly so, only when he is drinking. Drink is an escape from reality for such persons; without it they see nothing but reasons for sadness in their surroundings; with it they become boisterous, friendly, optimistic, and ultimately foolish and degraded.

Thus husbands who are never contented or cheerful at home will often turn out to be "the life of the party" in a favorite tavern, or with a group of friends over a round of drinks. This unhealthy and temporary cheerfulness is always a presage of tragedy to come.

4. HELPS TO CHEERFULNESS

NOTHING in the way of aids to cheerfulness can substitute for the basic virtues described above as the essential reasons for cheerfulness. Without strong hope and trust in God and expectation of heaven, without stalwart fortitude built into one's character, and without an urgent sense of the obligation of fraternal charity, what seems to be cheerfulness in any person will actually turn out to be spoiled by many defects.

But there are helps at hand for the strengthening of these virtues and therefore of the habit of being cheerful. The first and most important is meditation and, what can be a form of meditation, spiritual reading. This

simply means thinking or reading about God's goodness, about the love shown in the passion of Christ, about the promises God has made to all His followers, about noble examples of holiness in the lives of others, and thus being aroused to desire and pray for trust in God, fortitude in sorrow, the ability to sympathize with and encourage others.

Over and above these basic things, it is a great aid to cheerfulness to analyze one's own temperament and to know what are its strengths and its weaknesses.

For example, if you find that you are predominantly sanguinic, that is, inclined to talkativeness, friendliness, gaiety and social life, you will find yourself lacking not so much cheerfulness but seriousness and sympathy, and may neglect duties to your family in order to satisfy your craving for the gaiety provided by taverns and pals.

Or, if you find by analysis that you are predominantly choleric, that is, tending to want to dominate others, to give orders, to be the leader in any work, to resent opposition, to anger easily, then you will find that you will *feel* cheerful only when you are in charge of things. When others are placed over you, or when they oppose you, you will find yourself feeling slighted and injured, and inclined to give off sparks of resentment, anger, bitterness, sarcasm — the opposite of cheerfulness. It will take great will power and the help of God to make cheerfulness a habit even in the face of humiliation and opposition.

If you find yourself to be melancholic by temperament, you have the hardest task of all to acquire and practice cheerfulness. The melancholic temperament is inclined toward sadness, sensitiveness, aloofness. Persons given such a predominant temperament by God will rarely be able completely to hide it. At the same time they have an advantage in that prayer and meditation are easier for them than for others, and, if they use these means rightly, they will help them to discount nine-tenths of their leanings toward sadness and develop in them the virtue of cheerfulness.

If you must call yourself phlegmatic, without strong feelings of either enthusiasm or depression, cheerfulness will not be difficult for you, but it can, if untrained, become self-centered and lacking in sympathy for others.

There is one final aid to cheerfulness that is practically indispensable. It is the cultivation of a sense of humor. This is not to be confused with the gift of being witty, of being able to tell humorous stories, of being able to make others laugh. One can have a sense of humor and not be a good joker or storyteller at all.

A sense of humor is the acquired ability to see contrasts and inconsistencies in life, especially in one's own life, and to be amused by them. Without a sense of humor, a person may be constantly sad over his lack of many material comforts and luxuries; with a sense of humor another person will see how foolish such sadness is in the light of the truth that he has

an immortal soul destined one day to enjoy the priceless riches of heaven. Thus a sense of humor keeps one from taking this passing world too seriously and inspires him to laugh at himself when he finds himself

tempted to do so; it projects this same amusement over the inconsistencies in his own life into his conversation with others, so that they too are enabled at times to smile when they feel like weeping.

MISSION PRAYER OF POPE PIUS XI

O Lord Jesus Christ, most loving, Who at the price of Thy precious blood didst redeem the world, mercifully look down upon the poor human race, still for the most part held in the darkness of error and in the shadow of death, and make the full light of truth to shine upon it.

Multiply, O Lord, the apostles of Thy Gospel; fill them with fervor; make fruitful and bless with Thy grace their zeal and their labors, so that through them all unbelievers may be brought to know and love Thee, their Creator and Redeemer. Call back the erring to Thy fold and the rebellious to the bosom of Thy one true Church. Hasten, O merciful Saviour, the promised coming of Thy reign upon earth. Draw all men to Thy loving heart, that they may share in the infinite benefits of Thy redemption, in the never-ending bliss of heaven. Amen.

QUESTIONS FOR CATHOLICS

1. How often have I inserted "religion" into my conversation? Was I tactful and prudent?
2. If others disputed me, was I charitable and patient? Did I try to understand him and his position? Did I withhold unfair judgment?
3. Was I a cheerful example of my religion? Was my example such that it would induce rather than deter anyone from my faith?
4. Did I miss any opportunities of creating an opening to interest others in my faith?
5. Did I, given the chance, directly or indirectly remove a prejudice against the Catholic Church?
6. Have I invited anyone recently to Mass, or a church service?
7. Did I give out any Catholic literature?
8. Have I made any new contacts? Followed through faithfully on my old ones?
9. What personal studying or reading have I done to increase my knowledge of the faith?
10. What prayers have I offered for my would-be converts? For the convert-work of missionaries and others? Did I pray trustingly? Resignedly? Humbly? What sacrifices did I make?

Catholic Herald Citizen

Problems of Professional People

Doctors in Partnership

PROBLEM: I am a young Catholic doctor, and I am trying to observe strictly the code of ethics proposed to doctors by the Church. Recently I was invited by an older doctor to form a partnership with him. We would have our offices in the same building, direct patients to each other, discuss cases together, and share the profits. Such a partnership would be a decided advantage to me, since the other doctor has an excellent practice and a fine reputation for skill and devotion. However, there is one serious difficulty. He is not a Catholic and does not hesitate to recommend contraception — even therapeutic abortion when a woman's life is in danger. He understands my attitude toward such practices, but suggests that if we enter partnership I can send to him those patients who, according to his standards, should practice contraception or have a therapeutic abortion. Would I be permitted to enter partnership with him on these terms?

SOLUTION: The answer must be a definite negative. The partnership described by our questioner would be wrong for two reasons — because it involves forbidden cooperation in the sins of others and because it causes scandal.

In the first place, by sending to the non-Catholic doctor patients who are sure to receive advice or treatment contrary to the law of God, the Catholic doctor would be cooperating unjustifiably in the sins which would in consequence be commit-

ted. The fact that the non-Catholic doctor sincerely believes that the practices in question are permissible does not alter the case. The Catholic doctor knows that contraception and therapeutic (direct) abortion are gravely sinful; hence, by sending patients to his partner with the realization that treatments of this nature will be recommended, he would become an active participant in these sins, however sincere the non-Catholic doctor and the patients might be.

Secondly, an arrangement such as the questioner describes would surely cause grave scandal. People judge the Catholic Church from the conduct of its members; and when they see a Catholic contradict the principles of his faith by his conduct, they will readily believe that Catholics as a group do not live up to the teachings of their Church, and thus they will be led to despise the Catholic Church. Even Catholics will be led to laxity in the practice of their religion by the bad example of a prominent man. Now the partnership described by our correspondent would be a patent contradiction between principle and practice. For it is quite evident that a Catholic doctor who would not personally prescribe sinful practices but would send his patients to another doctor to receive sinful advice would be employing a shallow subterfuge to promote medical practices contrary to the law of God.

Moreover, it would be unlawful for the Catholic doctor to share in the profits re-

ceived from those to whom the older doctor would give morally evil advice or treatment. Such conduct would be no different substantially from that of a person who takes a share of the money that a gangster receives for committing a murder. In both cases the financial profit is derived from the sinful conduct of another.

It is to be hoped, therefore, that our questioner and all other young Catholic doctors who may be offered a tempting opportunity of success through partnership with those who are violating the law of God will staunchly refuse the invitation.

Very Rev. Francis J. Connell, C.S.S.R.,
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The Catholic University of America

AMERICANS AND RELIGION

Although Americans like to consider themselves a religious people, our findings show that religion is not one of their major preoccupations. Less than one-third attend Sunday or Sabbath church services every week; an equal percentage never attend; and the remaining 36 percent attend somewhere between once and 3 times per month. Although most profess to believe in God, only 38 per cent pray to Him more frequently than about once a day. More than 4 out of 5 believe that the Bible is really the revealed work of God, yet only one-third find time to read it about once or twice a week or oftener. Finally, 40 percent admitted that they never think about what will happen to them when they die. In the light of these findings, it seems fair to conclude that although the average American has considerable respect for religion, he is neither haunted by "intimations of immortality" nor does he allow his religious interests to interfere with his routine "pursuit of happiness." He is far from ignoring or rejecting religion, but his basic life-orientation is this-worldly.

John J. Thomas, S.J.

WHO CAN UNDERSTAND IT?

Faced with the fact that the story of creation is true, that God did indeed so call everything from nothingness, we are caught up breathless, almost incapable of protest. The magnitude of the thing so far outstripping all our ordinary ways of getting things done hits us with something of the terror of a man gone suddenly blind, for when we plunge into this truth we cannot see. It is not only that creation stands at the brink of the world; every time we dare to look at that great truth, we stand on the brink of the world of our understanding, caught between the terror of mystery's invitation to step out into the darkness and our mind's stubborn insistence on knowing the truth. There is humiliation here for a proud man; this truth is so much bigger than the widest stretches of his own mind. There is comfort here for the wise man, the comfort of knowing that there are truths too big for the mind of man, of knowing that this paltry mind of ours is not the full measure of all truth. Wise or proud, terrified or enticed as we may be, the truth stands: "In the beginning, God created heaven and earth."

My Way of Life—Walter Farrell, O.P.

This is the second of a series
of three articles on Catholics
and the practice of the virtues.

WELCOME TO THE PARISH!

The articles are based on
excerpts from letters received
from our readers.

IN OUR March issue we granted our readers the privilege of expressing their opinions in regard to the question: Do the members of a Catholic parish fail in welcoming converts and in making new members of the parish feel at home?

The letters we published, commenting on this question, did not agree in their answers. Nevertheless, in the letters we received, enough evidence appeared to justify the statement (or perhaps the understatement) that in many parishes there is opportunity for improvement in the manner in which converts to the faith and new members of the parish are welcomed and helped to find their place in the life of the parish.

M. J. HUBER, C.S.S.R.

In this issue, therefore, we ask the question: What can Catholics do to help converts and new members of a parish feel at home?

We shall go further than that and ask: What can converts themselves, as well as new members of a parish, do to find their place in Catholic parish life?

* * *

As a preliminary note we may say that one of the facts that converts must be willing to face and accept is that it is ordinarily quite an adjustment for them to find their place in the life of a Catholic parish. Consequently they must be prepared for

this period of transition and "being a stranger among friends." This point was well expressed in the following letters:

As a convert I know very well what the writer of the feature letter you published meant about Protestants being so cordial and warm-hearted — and this thing of fellowship on which we all depended so much; we called it our "church life." But can you really be so lonely in a church where Christ is on the altar? I used to think the coffee hour was awfully nice after our Protestant services, but now I have come to regard it as just a little pathetic. I think we converts must slough off — and it's a slow, hidden, sometimes painful process — a kind of Protestant mentality we had about our relation to other people. We were accustomed to set a great value on what we could see — people's manners; whether they were nice to us or not; whether their behavior was socially acceptable to us or not. As Catholics we learn that what we cannot see may be very much more to the point — the real motives behind an outward display of charm; the hidden crosses being born by those who seem cold, rude or even uncouth in their behavior. The sincere Catholic is not bothered too much about making a good impression; the only one he's trying to impress is almighty God. Yes, it's quite an adjustment to find your place in the life of the Catholic parish, and it would be wonderful if Catholics born to the faith would understand us and our problems better and make us feel more at home, and would quit "shocking" us by acting as though they didn't even have the faith. But do you remember the saying, "These are the wounds I received in the house of them that loved me?" We converts are now in the house of them that love God. In gratitude, if we *do* love Him too, we will try to func-

tion extra well as cells in the Mystical Body to make up for those who function badly or not at all.

I have been a convert for nearly five years, and I have many Catholic friends I had never met before I joined the Church. I must admit that the first few months were lonely, due in part to the fact that my family was so opposed to my becoming Catholic. But shortly after I was baptized, the priest started me in the Legion of Mary, to which I still belong. I sang in the choir for a while, and later I began working in a Catholic hospital. I thought that the first few months of struggle were only part of the price God asked for the precious gift of faith.

* * *

What can the priests and people of a Catholic parish do to help converts and new members of the parish feel at home?

It is not our intention or purpose to outline or dictate to the priests of our parishes or to the parish societies and organizations a program of action to help converts and new parishioners to feel at home. We are merely trying to call attention to the fact that there is a problem of adjustment for these new parishioners, and that there *are* ways of helping them which are not being used. What will succeed in one parish, may not succeed in another parish, because of circumstances existing locally.

Here are some examples and suggestions from our readers as to what is being done and can be done:

How can converts be welcomed and made to feel at home in the Church? My suggestion is this: a special lay group dedicated to making social calls on con-

verts in the parish and also on new families moving into the parish.

It has often occurred to us that Catholic parishes do not make effective use of their parish organizations, sodalities and societies. They have their monthly meetings (many times nothing more than dull routine and attended by the faithful old guard!); they receive Holy Communion once a month in a group; they have their special booth at the parish bazaar or picnic. Is that all they can do as Catholic lay people? By no means! Why can't the Holy Name Men and the Altar and Rosary Ladies get some Catholic action started? The problem, as we see it, is to find something definite for them to do. Right here in regard to this matter of welcoming converts and new parishioners into the parish there is plenty to be done. Why not appoint a group of men and a group of women (to be succeeded by a new group after six months) from the Holy Name and from the Altar and Rosary to call on converts and new members of the parish? The names and addresses would have to be supplied by the priests of the parish. Members of these groups could work in teams or pairs, going together to call on the converts and newcomers, getting acquainted with them, inviting them to parish activities and trying to get them to join the Holy Name or Altar and Rosary.

The converts and new parishioners would be a part of the parish life in a short time, and their adjustment to parish life would be much easier. In a few months these newcomers could

be members of the "seeking out and welcoming committee" and help other converts and new parishioners to feel at home.

This last thought suggests one way of "channelling the enthusiasm of converts" which is mentioned in the following letter:

I think that a mistake is being made in not fully harnessing the new energy that some converts possess. There should be some follow-up to make proper use of the new blood being added to the life-stream of the Church. The Church ought to channel the enthusiasm of converts, help them stay at white heat as long as possible, even though they are still groping their way.

One group which has been a great help to converts is the Guild of St. Paul, which is described in some detail by another reader:

Within a month after my baptism in the Catholic Church I received an invitation to attend a meeting of an organization which I was told could be of great help to me as a new convert. Knowing that I had still much to learn about the Catholic faith, I joined the organization and attended regular meetings. But it soon became apparent that being a member of this group meant so much more than just learning about the Church. Nearly all of the members are converts like myself, and a more congenial group exists nowhere. Everyone is known by his or her first name or nickname, and all are ready to help the others. Such topics as presented in your feature letter from Mrs. C. H. are discussed freely and openly. It soon becomes obvious in associating with these people that Catholics do not generally live just within their own personal and spirit-

ual orbit as it sometimes seems to non-Catholics and new converts.

The organization to which I refer is the Guild of Saint Paul, which was named in honor of the most prominent convert of all. The Guild was founded in 1937 by Father Leonard B. Nienaber in Lexington, Kentucky, and has since grown into a widespread organization in the United States and Canada as well as in some foreign countries. According to latest figures there are 11,000 members in 96 local guilds in 26 states. The address of the national office is:

The Guild of Saint Paul
National Headquarters
438 West Second St.
Lexington, Kentucky.

The Guild is composed of converts and lifelong Catholics. Members of the Guild are present and assist at the baptism of converts; members are appointed as "guardian angels" for newly baptized converts and see that they are introduced into the various church societies and become acquainted with other members of the parish. The Guild provides the convert with missal, rosary and other religious needs. The members pray for the conversion of non-Catholics and endeavor to bring new converts into the Church. They try to spread the truth by exemplary personal Christian life and by distribution of Catholic literature and by the spoken word. By no means least, the members develop a relationship which is extremely beneficial in adjusting to and progressing in their new life.

Here are other suggested ways and means of helping converts and newcomers to a parish:

The method of helping converts, I suppose, differs from parish to parish. But one of the things that might be done in every parish is to let people know who the converts are. How are Catholics to

know who are the converts and new parishioners? Outside of a few close friends of the converts, only the priest would know. Therefore the priest could turn the names of the converts and also the names of the new parishioners over to a society or organization in the parish, such as the Legion of Mary, for recruitment in the various parish organizations and activities. If not for this purpose, then an ordinary social visit can be paid. An organization cannot do much in this regard unless it has somebody to contact, and information on this point must be supplied to it. We must remember, too, that some priests feel that it is not wise to "push" the new Catholics too quickly after their conversion. The reason is that they want to give a sort of test to the convert's religious convictions to see if the converts can attend church without somebody having to encourage them or accompany them.

If a parish has the Legion of Mary, the members could baby-sit for the converts who find difficulty in regard to taking children with them; this, too, is one of the works of the Legion. Even though the Legion is not a social organization, the convert is most welcome. The convert's experience as a non-Catholic would be very valuable in helping non-Catholics. In fact, a convert does not have to belong to the Legion to do this. Converts could help the parish priest in his convert work or they could help in making other converts feel at home in the Church. But the effort must be made to contact the priest and to find out who are the converts. Of course, the first responsibility of helping recent converts still rests on the priests of the parish. Are organizations permitted or established in the parish which can do this kind of work and thus help the priests fulfill their responsibility to converts? Do the priests introduce the converts to others? There are always key people in every parish on whom the priest can rely for cooperation.

One nice thing to do to make converts feel at home is practiced in our parish, where I received my instructions in the faith. During the instruction period a Catholic of your approximate age and interests is assigned to go through instructions with you and to attend Mass with you each Sunday. By the end of the instruction period you have at least one friend and probably many others to whom you were introduced by your companion, and you need not ask a stranger to be your sponsor. I believe this program was set up for the benefit of the Catholic as well as the convert, and to aid the convert in the learning of the catechism; but for me it also proved a friendly entrance into the life of the parish.

I have moved into nine different parishes in ten years, and some I found friendlier than others. But on the whole, the newcomer has to make all the contacts, and some few bold-people do this, but not the majority. Having felt the need myself of being welcomed into a new parish, I am willing to welcome newcomers and will try to work out something in the parish where I live now. I feel there should be some information in the vestibule of the church, in the Sunday bulletin, telling new parishioners whom to contact in order to get in touch with parish organizations; there might be cards to fill out for the new parishioner, not only for the purpose of parish registration, but to let the officers of the clubs or sodalities or parish workers know about the new parishioner or convert.

* * *

What can converts themselves, as well as new members of a parish, do to find their place in Catholic parish life?

Again and again, in the letters we received, the point was emphasized

that converts and new parishioners must make a personal effort to become adjusted, and that this effort must be made over and over until results are gained. Sometimes, as we know from individual cases, even the most prolonged and determined efforts do not help. But we are discussing cases that occur in the average or normal parish.

What this personal effort to become adjusted in a parish means is described in these letters:

I know that sad feeling of going to a new church and having nobody say even hello. In a small parish this is especially lamentable. Yet I found that when I made the initial effort to be friendly, others were friendly too. What have I done to be friendly? I ask this of myself when I begin to feel lonely or to blame others. All too often we are hurt and angry with others for something that we fail in ourselves.

I, too, am a convert and a divorce-widow and a mother of two sons whom I am raising in the Catholic faith. After four years of loneliness I have just lately stumbled upon one or two ways of becoming acquainted with others in the Church. I am in a large parish where one sees only strangers coming to and leaving church. But in attending daily Mass and watching who walks away instead of driving, I began offering lifts to some elderly women. I found them most grateful, and I now pick up and take to their homes several who formerly had to walk or take the bus, and I do this without going much out of my way. This was "bread on the waters" for me, for, although I had not planned on it, through these persons I met others; and if they only smile and pat one on the shoulder and say, "God bless you!" it

makes one feel warm in the family of the Church.

I, too, came from a grand social life in a Protestant church, where I knew everyone and everyone knew me. Suddenly I was a stranger in the Church of my choice — the *only* stranger, I thought. Where were those who stand at the door and welcome newcomers? Where was the big smile, the pleasant introduction? Where the invitation, "Come with me to the Women's Club?" It began to seem as though this would take some effort on my part. At the Women's Club in the Catholic parish I wasn't the only stranger. Over there was a shy woman all alone, probably wishing someone would come over with a friendly smile. Who would make her welcome? Shall I? (But I'm shy too!) The chairman was saying that she needs someone to take another phone list. Who would do it? Shall I? The couple down the street can't get to devotions together because they have no relatives to care for the baby. Who will help them? Shall I? And the lady across the street who goes to Mass now but never to sodality meetings! Who will invite her? Shall I? I finally found the answer to this business of charity and love thy neighbor. The only sure way I know of to find this charity, simple kindness and friendliness, whether in church, neighborhood, city or home, is to give it away to someone else. There are any number of new converts in a parish — lonely, seeking charity, waiting for a little neighborly love. Give them your charity from your heart, and you will find real love and friendship.

How to get acquainted in a Catholic parish! Keep on attending meetings, activities — and you will be noticed eventually. Don't hide your light under a bushel. Light a candle! Get in the spotlight! During discussion periods ask the ques-

tion that has been nagging at you in regard to the behavior of children at school. Wave at the lady across the room, whom you have seen at the 10 o'clock Mass so often on Sunday, but have never met personally. She'll wonder why she doesn't remember you and she'll try to find out who you are. Next time a volunteer job is listed, take it and do your best at it, and you will soon be asked not only to work but to give advice. Help at dinners, even if only to peel potatoes or to offer your electric roaster for the affair; or take the dish-towels home to wash. Even to help serve the noon-day hot lunch to the children at school is a small service that will be appreciated and that will help you to become known and loved by your fellow parishioners.

We converts must creep first, then walk, then run. In many things we are still like children even if we have some silver in our hair. I really envy the innocent children in the front pews in church; they know so much which I must still dig out of the books — alone and in the hard way. If we could only have a spiritual adviser to give us special help as we are growing in our religion! But our parish priests are having their hands full already without keeping the nursing bottles filled for the converts. I have partially looked my problem by reading everything written by a Catholic author that I can get my hands on. I have travelled to a neighboring state for a retreat for men, and as long as I can crawl, I hope to make that an annual practice. I finished the free series of exams by correspondence offered at Marathon, Wisconsin. Next I am going to contact the Guild of Saint Paul for their program designed to help converts grow in their faith. My evenings just are not long enough, and thank goodness I can have seventeen hours to fill each Sunday!

? ? Readers Ask... ? ?

Are They Genuine Bishops?

Louis G. Miller, C.S.S.R.

QUESTION: *Some months ago I saw in the paper a news release from Red China that two Chinese priests had been "consecrated bishops" in the cathedral of Hangkow by Bishop Li of Puchi, without the authority of the holy father. The ceremony was filmed in motion pictures, and the Communist New China News Agency announced: "This is the first time in more than 300 years since Catholicism entered China that a bishop has performed this ceremony with complete independence." Are these genuine bishops, and if so, how could this happen?*

ANSWER: That the consecration was valid seems possible; it was, of course, entirely illicit, since it lacked the sanction of higher authority in the Church. What is puzzling to observers is how Bishop Li could have allowed himself to take part in such a ceremony, since his unauthorized action carries with it the penalty of excommunication. Many former China missionaries, now in exile, had known Bishop Li and had respected him as a man of strong faith and sturdy principles.

Discussing this point, *The Shield*, official organ of the Catholic Students' Mission Crusade, offers a possible explanation.

"A short time before the event itself, when Bishop Li had been asked if he

would officiate at such a 'consecration,' he said publicly: 'If I had two souls, I would sacrifice one and perform this consecration, but since I have only one, which I wish to save, I shall never perform this consecration without having received authority from Rome.' After making this statement, the bishop was summoned by the Communists and subjected to a week of indoctrination. What happened during that time is not known, except that at the end of it the bishop, if the reports are true, became docile to the Communist authorities and performed the ceremony."

Doubtless it can be supposed that the same type of treatment given to Cardinal Mindszenty was accorded to Bishop Li: isolation, sleeplessness, drugs and nameless tortures designed to transform an intelligent human being into an irresponsible robot. Of such treatment we say that here indeed is a sin on the part of the Communists that cries to heaven for vengeance: by refined tortures to shatter a man's intelligence and will power and turn him into something less than human.

We stated earlier that "possibly" the consecrations were valid. They surely were valid if Bishop Li had possession of his mind and will, even though the performance would in such a case be a mortal sin and incur for him the penalty of excommunication. The bishop's power to consecrate does not in itself depend upon

jurisdiction. But if the bishop was by torture deprived of his normal mental powers, it would seem that the validity of the consecration in which he participated would be open to serious question. A bishop transformed by torture into a mere robot could not perform a truly human action.

This is a matter to be decided when proper inquiries can be made. Meanwhile it is surely the duty of all to pray for our brothers in the faith in China, now undergoing their Calvary, so that out of their grievous sufferings there may come the eventual conversion of the whole great Chinese nation to Christ.

THE WILL OF PIUS XII

The will of Pope Pius XII, dated May 15th, 1956, was published in the *Osservatore Romano* on the day after his death. A translation follows:

"Miserere mei Deus, secundum magnam misericordiam tuam. These words which I, knowing myself to be unworthy and inadequate, pronounced when I accepted with trepidation my election as Supreme Pontiff, I now repeat with much greater justification, since the realisation of the deficiencies, shortcomings and mistakes committed during so long a pontificate and in such a grave period has made my inadequacy and unworthiness even clearer to my mind. . . .

"I humbly ask pardon of all those I may have offended, harmed or scandalised with my words and my deeds. I beg those with whom the matter rests not to concern themselves or worry about erecting any monument whatever to my memory. It is enough that my poor mortal remains be laid to rest simply in sacred ground, which will be the more gratifying to me the more it is obscure.

"I do not need to ask for prayers for my soul. I know how numerous are those prayers which the customary stipulations of the Apostolic See and the piety of the faithful offer for every dead pope. Neither do I need to leave a 'spiritual testament' as so many zealous prelates are laudably accustomed to do, because the many acts and speeches which I have issued or pronounced for reasons of my office will be sufficient to make known, to all those who perchance may wish to know, my thoughts on various religious and moral questions.

"Having said this, I name as my universal heir the Holy Apostolic See from which I have received so much as though from a very loving mother. Pius PP. XII."

London Tablet

NO CROSS IN SIGHT

While on a walk one day, I was surprised to see a man hoeing his garden while sitting in a chair. "What laziness!" I thought. But suddenly I saw, leaning against his chair, a pair of crutches. The man was at work despite his handicap. The lesson I learned about snap judgments that day has stayed with me for years now: the crosses people bear are seldom in plain sight.

Guideposts

HOW TO RECOGNIZE A SPOILED CHILD

Small children are not to be blamed too severely if they talk back in school or kick the insurance man in the shins; one guess will tell you that they have not been taught at home to respect other people.

HOWARD MORIN, C.S.S.R.

ANYONE who dares to write on such a delicate subject as "spoiled" children is asking for it. No one feels completely safe in criticizing other people's children as being "spoiled," especially when he has none of his own. But here goes!

To begin with, it is not a particular fault of the present generation that so many children are wrongly or badly brought up. For confirmation of this, all you have to do is look around at the many arrogant business men, the grown-ups of today who are perpetually demanding in all walks of life. Look around at the college and high school students (they will be the

mothers and fathers of tomorrow, if perchance they aren't already) who give in to any and all emotional demands; and you will readily agree that we are not pointing our remarks only to the parents of today who have young children.

We all realize that a child is young only once; and we all know there is a strong parental instinct to let them enjoy their childhood to the full. But we likewise know there are moments of fate and decision that put their stamp on later life. There is none of us who can't look back with regret because of a moment missed or misused. In later life it takes the full voltage of your will to make up for

a moment lost, for a moment of voluntary malformation.

What, then, is to be said of the malformation of a child who is "spoiled" by parents for years?

All things, it is true, are possible *with God*. He can turn to good the mistakes we make. But *with us* there are only possibilities of correcting our own mistakes. If a parent makes a mistake in raising a child, the child may recover from spoiling processes perpetrated on him. But it would be far more in accord with parental love not to spoil him at all.

YOU, as a parent, would probably bristle with anger if someone told you that your children were "spoiled brats." What others interpret as pampering, you determine as love. Almost every sensible grown-up has at one time or another gone through the harrowing experience, as a guest, of keeping his mouth shut when a child interrupts a pleasant conversation or interesting card game with, "Daddy, draw me a fish!"

Or, have a group of friends over for supper and a pleasant visit. All goes well (even at the supper table), until it is time for your two-and-a-half-year-old to retire. Because he wants attention and knows he will get it if he holds out long enough, he cries incessantly until you finally relent and allow him to come out of the bedroom, only to spread bedlam in the midst of your polite company.

You will then shrug your shoulders before your guests and say: "I have tried everything with him. I've whipped him, scolded him, talked

nice to him. Nothing works. I give up."

Your company is sure to agree that you have tried everything with your little angel. But on their way home they give voice to the answer they wish they could have expressed openly to you: "Let him cry in the bedroom. He's not bothering us. He'll go to sleep if you don't keep spoiling him by letting him have his own way . . ."

If you are wondering whether your children are being spoiled, let me ask you the honest question: "Do your children, even in their earliest years, experience the natural limitation of order? Do they go to bed when *they* want, or when you send them to bed? Do they play as long and whenever *they* want? Is your home in a constant uproar because you spend the whole day and a good part of the night insisting on your demands, with no evident results? Even a child has feeling and intuition and can usually tell in its own uncanny way whether you will really insist on what you say. If the child realizes that the threatening barriers you throw up are easy to crawl over, you are lost.

Take them to the drug store or supermarket, and they will handle everything within reach, because you have let them do this at home and get away with it. Whether they are in church, at a movie, or in a funeral parlor, they will scream and yell and talk out loud because they have not been taught at home that there are times of silence. Even in the first years of school it is no surprise to

see them get up from their desks and walk around and empty waste baskets in the middle of the floor, because you never taught them the limitations of order at home.

Children — small ones — are not to be blamed too severely if they talk back in school or kick the insurance man in the shins when he comes to the house, because it is evident they have not been taught at home that other people have rights, too; that other people have a will of their own which might be insisted upon.

One little fellow was completely shocked when he was told it wasn't in good taste to pound the neighbor's car with a hammer.

"Why?" he said.

"Because that car does not belong to you!"

"Oh, yes it does," was the child's reply, "and you won't stop me!"

He was stopped — but good! The parents complained bitterly that the neighbor had taken matters into his own hands. There were bruised feelings on the part of the parents, and bruised parts on the little boy. Possibly this was the first time in his life he realized that *all* things did not belong to him, to be used or misused as he liked. He could have learned the same lesson in a less passionate and ugly way, if his own mother and dad had taught him that other people have rights that must be respected.

A child's first experience very often will determine what kind of person he will be for the rest of his life. If you allow his first experiences to be that of complete freedom, of com-

plete disorder, then the elements of unlimited freedom and disorder are bound to enter his soul, as though this were the proper and natural way to live. These faults may well remain with him for the rest of his life and never be cured. This holds true for matters of religion, as well as for ordinary conduct in dealing with others.

MANY a child has grown up in a Catholic family, only to give up his religion altogether when he reaches his late teens or early twenties. If he is still living at home, he will "go to church," because his parents insist on it. During the early years of his life he was given complete freedom to do whatever he thought best about religion. He might well have crawled in and out of bed for the first six years of his life without being taught the value of saying a few prayers. In the first years of schooling he was told he should say his prayers and go to Mass. When he gets a little older, this demand on his freedom doesn't make much sense. So he goes to church, and usually stands outside during Mass and smokes cigarettes until it is all over. Somehow or other those first early experiences of unlimited freedom have a way in human nature of back-lashing.

In the case of a young man like this, it occasionally happens that, at the time of deep stirrings of sex maturity, it will be possible for him to make a healthy readjustment, provided all other conditions are favorably disposed. But the chance is slight, and the odds are against him.

That is why it is so important not to spoil children. That is why it is so important for parents of small children to ask themselves honestly whether they are doing everything to teach their children the experiences of limitation and order, and that the rights of others must be respected.

If these things are not part of the child's training, he will more than likely give early signs of being *arrogant*. He will talk back to the teacher in high school, and defy all school authorities to touch him. He knows this is one instance when the law is on his side. There is no law written against his arrogance, except expulsion. Once he is expelled, he knows he has to be accepted for schooling somewhere else. So his arrogance keeps chasing the law like a terrier trying to bite its own short tail. All this could have been avoided, if the parents had realized what harm they were doing when they let their little child do whatever he pleased.

Likewise, a spoiled child almost always grows into a man or woman who gives in to *any and all emotional demands*. These same demands were expressed long ago by the child: "I don't want to eat now; give me a soft drink." "Mother, you know I don't like vegetables . . ." "I hate that kind of meat . . ."

Most children are inclined to be fussy at one time or another with food. But when a mother or dad consistently allows a child to pass up a meal that is well-balanced, and lets the child munch on candy or cookies

with the excuse, "At least they eat something," they are pampering and spoiling the child.

Which brings me to the next point: crying. A baby is bound to cry. This is the only way he has of letting you know something is wrong. Either he needs attention or he is hungry. But when his crying is an evident display of the only passion he can give vent to as a child, then don't pamper his passion by doing anything and everything to keep him from crying. Let him cry! There is no easier way of spoiling a child than by doing everything to keep him from crying. Even a small baby must be taught self-control and self-restraint. If you pick him up every time he cries, or take him from the bedroom just because he is working up a howling storm, you are bound to increase his lack of self-control.

Look around at the numerous adults in our lifetime who display a complete lack of self-control. They are victims of parents who fostered their children's lack of self-control, at a time when the child himself couldn't possibly know what was happening. The juvenile courts ring loud with excuses for crime: "I didn't know what I was doing. I seemed to have lost all control . . ."

In the meantime another teen-age girl has been found stripped and dead on a country road; or two small boys have been mutilated and murdered near the bank of a river. The only excuse the murderers have is, "I don't know what happened . . . I didn't have any control over myself."

PARENTS of such persons have unwittingly taught them as children to give in to their most primitive form of passion. Such people have been pampered in the past by parents, a loving aunt, grandmother or an uncle. Is it any wonder they are spoiled and grow up without self-control or restraint?

A child who is spoiled can likewise grow up to be *brutal*. In later life, he will be inclined to run roughshod over the rights and feelings of other human beings, and be intellectually convinced that he, and only he, is right. Everyone else must conform to his decisions. And God help the little segment of his world, if somehow he manages to gain power or control! He can hire or fire; he can make the most asinine changes in the company's policy; he can lash the tender feelings of a secretary, or look with disdain and contempt on the little guy who asks for a job to keep his family in food and clothes. Others are forced to crawl before him.

When he was a child his parents taught him to be brutal when they kept him ignorant of other people's rights. No wonder he blows through his entire life like a violent storm, knocking people down and literally destroying them. Your spoiled child could be the same when he grows up. He could very well grow up to be blind to other people's needs. He could very well be intolerant of anything and anybody who opposes his wishes or directives.

You might shrug your shoulders and say: "Don't be an alarmist. It

isn't all that bad." True, not all arrogant dictators and cruel ward bosses and sadistic army sergeants became that way because they were spoiled. Many of them had to work hard to attain their brutal position. But all of us have seen too many neighborhood Hitlers, too many political, economic and social tin gods to pass the matter over in complete silence. We have seen too many tragedies in life to think it is still a cute thing to spoil a child, and hope somehow to untie the knots when the child is a grown man or woman.

None of us likes to label a child as "spoiled." But we have been in many a home; and it is a *rare* exception to see the children trained properly. But when we do see the parents exert their parental authority; when it is evident that the children are learning from day to day that certain actions are possible or impossible, allowed or forbidden, justified or unjustified, we know there are a few who love their children the way God intended them to show their love. There are others, however, who are spoiling their children — badly! They have managed somehow to sweep all their faults as parents under the rug, with the hope that no one will discover them. By these few words we have tried to throw back one small corner of the rug, and let you see what it may mean in later life if you continue to spoil your child.

I have written these few words as a friend — to our friends, without whose parenthood this article could never have been written.

Grade Yourself

As a Catholic!

To which grade do you belong?

James Post, C.S.S.R.

HERE you will find the signs which classify Catholics in three descending grades according to the attitude which they have toward the Mass.

★ ★ ★

Grade A Catholic: Understands the essential meaning of the Mass and how it re-enacts the sacrifice of Christ on the cross.

Grade B Catholic: Has very vague and hazy ideas of the essential meaning of the Mass, and could hardly define it for a non-Catholic.

Grade C Catholic: Is content to remain completely in the dark about the meaning of the Mass.

★ ★ ★

Grade A: Knows how to use an English missal in attending Mass, and often does use it.

Grade B: Considers it too complicated and troublesome to try to learn anything about the cere-

monies of the Mass and the use of the missal.

Grade C: Does not even know that the prayers said by the priest at the altar during Mass can be found in any English translation.

★ ★ ★

Grade A: Never misses Mass on a Sunday or Holy Day without a very serious reason, realizing how grave a sin it is to do so.

Grade B: Can be induced, without too much pressure, to miss Mass on a Sunday without a good reason, for example, for the sake of a trip, etc.

Grade C: Misses Mass frequently on days of obligation with very little reason, and thus lives almost constantly in sin.

★ ★ ★

Grade A: Tries hard to be on time for Mass always, and never thinks of leaving before the Mass is completely finished.

Grade B: Is often carelessly late for Mass and is almost always on the way out of church before the priest is finished with Mass.

Grade C: "Never on time," seems to be the motto of the Grade C Catholic. Always late, always in last pew, and always quick to leave.

★ ★ ★

Grade A: Has trouble with distractions during Mass, but keeps trying to put them away and to concentrate on prayers.

Grade B: Is slothful about trying to put away distractions during Mass, and sometimes doesn't know what to do with himself.

Grade C: Welcomes distractions during Mass, much preferring thoughts of business, pleasure, etc., to thoughts about God.

★ ★ ★

Grade A: Has acquired the habit of attending Mass every day, and receiving Communion every day.

Grade B: Goes rarely to a weekday Mass — perhaps a few times each Lent, and in periods of trouble when he is praying hard for something.

Grade C: Is never seen in a church on a weekday, unless it be to attend a funeral or a wedding that he cannot escape.

★ ★ ★

Grade A: Remembers his deceased relatives and friends by having Masses said for them, especially on anniversaries.

Grade B: After the funeral Mass of a relative or friend, never thinks to have another Mass said for the deceased.

Grade C: Is even opposed to having Masses said, because it means giving a stipend to a priest.

READING LESSON

During the days of the French Revolution, when religion was persecuted on all sides, a Breton peasant was on trial for his beliefs, and one of the soldiers, noting how firm he was, said to him contemptuously:

"Why do you still believe in these things? Soon we will kill all your priests."

"That shall be as God permits," was the reply.

"We shall trample on your crosses and statues."

"God will punish you for it."

"Your belfries and churches will be levelled to the ground, and there will be no place left for you to continue your superstitious practices. What will you do then?"

"There are certain things you cannot tear down."

"And what are they?"

"You cannot tear down the stars; and while that book of the stars is left to us, we shall teach our children to spell from it the name of God."

•

PERMANENTS AND CADILLACS

A little eight-year-old miss was saving pennies for a home-permanent.

"Well," said her father, "I wonder. I doubt whether our Lady would have been so worldly as to be interested in a permanent."

The little one was unimpressed.

"I guess," she countered, "that St. Joseph didn't have a Cadillac either."

Our Lady of the Sacred Heart

Religion for Little Children

THE REAL PRESENCE

T. E. TOBIN, C.S.S.R.

Question: On my shopping days I have the custom of making a short visit to church with my 4-year-old son. He has been asking me many questions about the church and the altar. I find it difficult to explain the real presence of Christ in the Blessed Sacrament in a way that he will be able to understand. Any suggestions would be appreciated.

Answer: It is a good idea to begin early to bring your child to church so that he may become accustomed to just being in church. It is fine to take him in the afternoon when you can be alone with him and more easily explain what the church is. You might start by telling him that the church is the home of God and that God lives in the center of the altar. That is why the red lamp keeps burning there — to keep God company. If you have the chance to bring the child to benediction some day, it

would be a wonderful way to allow him to "see" Christ in the Blessed Sacrament.

There are several points to be stressed: first, God's power over all things in general; second, God's power over bread; third, God's power over His body.

I. God Can Do Everything

IT must be emphasized that nothing is impossible with God; that He is so powerful that He can do anything; He makes big things and small things. You could point out the sun, the moon and the stars and tell the boy that God made these big things and keeps them going in the sky. Then you could also take a beautiful flower and explain the perfume and the wonderful structure of this small flower which was made by God. Your imagination can suggest other points by which you can stress the all-powerfulness of God.

II. God's Power over Bread

1. *Examples from Old Testament.*

For forty years the Jewish people were lost in the desert. It was so dry that no food was able to grow and God did a wonderful thing every night so that His people might not die of starvation. He rained down food every night which the Jews gathered in the morning. This was a wonderful food, not only because it came from heaven, but because it tasted just like the favorite food of each person.

At another time God gave the prophet Elias some bread that gave him the strength to make a long journey without eating anything else.

2. *Multiplication of bread.* On two different occasions God multiplied a few loaves of bread so that this bread would feed thousands of people. The boy will be delighted with the story of the multiplication of the bread. You can tell him that Christ was such a wonderful person that people followed him for days into the desert and didn't even notice that they were hungry. But after a long while they suddenly did realize that they were hungry and there was no food to feed them. Christ called one of His friends and asked him what food they had and He was told that there were only seven loaves of bread and a few fish. The friend was quick to point out that this was not nearly enough for the five thousand people gathered there. Christ took this food and He gave it a special blessing and told His friends to give it to all the people who were there, and to tell

them to eat as much as they wanted. They never did run out of food; and after everyone had eaten enough, they gathered all the food that was left over and it filled many baskets. They had more food at the end than they had at the beginning.

III. God's Power over His Body

1. *He walked on the water.* When the people saw the big miracle that Christ had done for them in stretching the bread to feed so many of them, they wanted to make Him king. But Christ knew that it was not the right time for Him to be made king, so He wanted to get away from the people. The easiest way was to go across the lake; but His disciples had already started to row across the lake and there were no other boats on the shore. So Christ began to walk on top of the water. His disciples saw Him coming and Peter, who often did things without thinking first, jumped into the water. When he began to sink, our Lord reached out His hands and held him up.

2. *He promises the Blessed Sacrament.* Even though Christ had slipped away from the people, they did not give up. They followed Him around the shore and found Him with His disciples. By this time Christ thought that they were ready to hear the big news that He wanted to tell them. He had already shown them that He could do something wonderful with bread and do something unusual with His own body. So He began to tell them that one day He was going to make Himself

be found, not as a man with a head and feet and hands, but hidden under what looked like a small piece of bread. Some of His friends believed that Christ could do everything, and they accepted what He said. Others said that this was impossible and did not believe in Christ and no longer followed Him.

3. *He gives the Eucharist.* On the night before He died, our Lord wanted to do something very big for His friends and did not want to leave them alone. He wanted to stay behind with them and with all of His friends who were to be born in the years ahead. His special friends were with Him, eating a big dinner on a holy day, when He took into His hands a piece of bread and told them that He was changing the bread so that He, Himself, would be found hidden under what looked and tasted and felt like bread. Then He gave a piece of that Holy Bread to His friends so that they could eat it and He could be with them in a very special way.

He also told His friends that He wanted them to do the very same action that He did, to make Him be present under this veil of bread, and He gave them the power to do this wonderful thing. These special friends He called priests and every priest does the same thing that Christ did when he goes up to the altar. In the center of the altar there is a little house, where Christ is hidden all during the day and night.

Once this idea that God is present in the church in a very special way

has taken some root in the child's mind, you can tell him how he should act in church. Since God is there he should talk to Him just as he talks to his father and mother at home. But because other people are often there and he should not want to disturb them, and because God can hear even when he does not say any words out loud, he should talk to God quietly. When he comes in he should say, "Good morning!" or "Hello!" to Christ. Then he should thank Him for all He has done for him and ask Him to help him be a good boy and to obey his father and mother and to be nice to his brothers and sisters and playmates. When he leaves he should say, "Good-bye!" to Jesus and ask the sanctuary light to keep Christ company and watch over Him until he comes back again.

A Pope Who Erred

An amusing incident illustrating the nature of papal infallibility as understood by Catholics is told of the great and kindly Cardinal Gibbons.

A non-Catholic lady was once interrogating him on various points of Catholic belief and practice. The Cardinal answered her very patiently, and finally and inevitably, this question was asked:

"Do you Catholics really believe that the pope can never make a mistake, no matter what he says or does?"

"Well, madam," returned the cardinal, a little wearily, "I can only assure you that His Holiness, Pope Leo XIII, always referred to me as Cardinal Gibbons."



Problems of Single People



Remedies for Loneliness

Donald F. Miller, C.S.S.R.

THERE is little doubt that one of the basic causes of self-pity in older single people is loneliness. The only ones who escape the self-pity caused by loneliness are those who realistically analyze the roots from which it grows and the false dreams to which it gives rise.

It is an obvious truth that the human heart has been created to love. If it is denied all opportunity to love, it experiences great frustration, anguish, self-pity and even despair.

The mistake made by many persons is that of thinking that all the needs of their hearts for love can be satisfied in marriage, in having a family of one's own, in possessing a home that is shared by a beloved partner. Many poems, speeches, stories, and sentimental books tend to emphasize this notion. The conversation of many married people about their unmarried relatives and friends often centers about the twofold assumption that 1) the only thing a single person needs for happiness is marriage; 2) without marriage it is impossible for a single person to be happy. It is absolutely certain that many a single woman, whom circumstances have deprived of an opportunity for marriage, has permitted herself to accept these two assumptions and therefore to be made very unhappy.

The facts directly contradict these two assumptions. The first fact is that marriage has by no means meant happiness for many who have entered it. Indeed, without being cynical, one may say that there is really no such thing as a perfect marriage, in the sense of one that makes a person perfectly happy. There are, indeed, degrees of success and so-called happiness in marriage. There are marriages that fail so completely to bring happiness of any kind that they break up; and there are marriages which, by contrast, are so successful that onlookers might call them perfectly happy. In reality, however, what seems to be perfect happiness is the product of much self-denial, and surrender of one's own interests, and bearing up under crosses — things that are in themselves contrary to perfect happiness.

The second fact is that there are many single people in the world who reach as high a degree of contentment and happiness as the best-mated of married people. How do they do it? Simply by accepting a truth that is revealed by God and proven over and over by experience, namely, that the only love that can truly satisfy the human heart is the love of God. Without acceptance of that truth there is no use of looking for happiness in marriage, because it will not be found there if God is not loved above husband

or wife or home or children or lands or possessions. With the acceptance of that truth, as much happiness can be found in the single state as in the most enviable of marriages.

The real cause of bitterness and unhappiness, therefore, is not to know God, or not to love Him with all one's heart and soul and mind and will. In heaven, it has been revealed, there will be neither mar-

riage nor giving in marriage, because God will be seen and known perfectly, and will be so perfectly loved that all other things will be loved only in God. It is possible to anticipate, in some small measure, that marriage-less state of bliss called heaven by anyone who sets about the task of learning more and more about God, in order that He may be more and more loved.

THE SUFFERER'S CREDO

I believe that God is close to those who suffer for Him.

I believe that it is suffering which unites a soul most closely to our Lord and renders it most similar to Him.

I believe that from all eternity God has weighed and counted the number and gravity of the sufferings I was to encounter in my life and that He has prepared His grace and recompense proportionately.

I believe that suffering has its secret and its unutterable consolations for the humbly submissive soul, and that it inspires the latter with a more pure and sincere love of God.

I believe that suffering borne with resignation and love is of greater merit than any other work whatsoever.

I believe that suffering marks out the safest and quickest way to God.

I believe that suffering will be glorified in eternity, because nobody will be crowned except him who has fought legitimately.

I believe that suffering is one of the most effective means of expiating sin and one of the most precious gifts the soul can give to God.

I believe that suffering is one of the greatest favors God can give to a soul.

I believe that suffering detaches, disillusiones, cleanses, improves the soul and leads it to the highest perfection.

The Forum

SEWING LESSON

A man, watching a tailor working on a suit of clothes, marveled at his patience, and finally said to him: "You must get very tired taking those tiny stitches day after day."

"I never think of the whole garment," the tailor replied, "only one stitch at a time."

So, too, our lives are made up of tiny things—one at a time—one prayer, one thought, one deed. It is of such material that we weave a beautiful garment to lay at the feet of Christ.

Companion of St. Francis and St. Anthony

Patrons for the

Month of

April

J. FITZPATRICK, C.SS.R.

CHIEF place in this month's list of patrons is given to St. Benedict Joseph Labre, patron of beggars and of all who are dependent on the charity of others. While the Revolutionary War was being fought in this country, Benedict in Europe was living out the last years of his strange life, incomprehensible to human wisdom and prudence.

Born and raised in a French village near Boulogne, Benedict manifested signs of holiness even as a child. A contemplative by nature, he thought at first his vocation lay with the Trappists. But when he tried his vocation at La Trappe, and later with the Carthusians and Cistercians, his health deteriorated so rapidly he had to be sent away. "God's will be done," said Benedict, and set out to make a pilgrimage on foot to Rome.

As he crossed the Alps and traversed the long slopes and valleys of northern Italy, his true vocation began to dawn on him. He would, in a literal way, imitate our Lord, and be a wanderer without a home, making his way on foot from one shrine to another in western Europe.

For several years he kept up this nomad existence, oblivious of wind and weather, sleeping mostly in the open air on the bare ground, in a ragged cloak and broken shoes, with no provisions for the morrow. He seldom begged; if charitable people failed to offer him food, he would content himself with cabbage stalks or mouldy fruit from refuse heaps. If they gave him money, he usually passed it on to the first poor man he met.

In 1774 he settled down to a precarious existence in Rome, where he spent his nights in the ruins of the Colosseum and his days in the various churches of the city. Many pilgrims of that era testified to having seen him standing for long periods motionless as a statue looking up toward the altar, his face transfigured with unearthly light.

In Lent of 1784 Benedict developed a fever and a violent cough. Throughout Lent he grew weaker, but still spent much time in the

churches. Finally, on Wednesday of Holy Week, he fainted on the steps of his favorite church, Santa Maria dei Monti, and, having been carried into the nearby home of an acquaintance where he received the last sacraments, he peacefully breathed his last. He was only 35 years old. No sooner had he died than the children in the streets of Rome began to cry: "The saint is dead!" He was canonized in 1883.

Here was a strange vocation, one surely that was arranged by God's providence as a rebuke to that worldly philosophy which places such store in material prosperity and in the comforts and luxuries this earth has to offer. These things have their place in the average person's life, but that place is not at the center of things. Yet such is their power to draw a man away from God that Christ could point out very frankly that a poor man has a much better chance of saving his soul than one who is rich. Benedict's life was God's way of underlining that truth. If you are not poor *in fact*, ask this gentle patron of beggars to make you at least poor *in spirit*, for to the poor in spirit belongs the kingdom of heaven.

The feastday of St. Benedict Joseph Labre is celebrated on April 16.

Here are other patrons of the month:

April 4. St. Benedict the Moor. This saint, a Negro, was born in Sicily in the sixteenth century. He became a Franciscan lay brother, and cheerfully fulfilled the humble duties of his station. But the holiness of his

life caused his companions to appoint him guardian of a friary. St. Benedict is official patron of the Negroes of North America.

April 5. St. Vincent Ferrer, died 1419. Patron of building-industry workers.

April 13. St. Hermenegild, sixth century prince, invoked against the ravages of drought and flood.

April 14. St. Justin, martyr. Patron of philosophers. This saint, put to death under the emperor Marcus Aurelius about the year 165, is one of the earliest Christian writers to defend the true faith in formal disputation with the pagans. Several of his well-reasoned works have survived.

April 14. Blessed Peter Gonzalez. Patron of sailors. Spanish and Portuguese sailors have a great veneration for this patron, whom they invoke as St. Elmo. The mysterious light which sometimes appears at the top of the ship's mast after a storm, and is doubtless caused by electricity in the air, is called "St. Elmo's Fire."

April 16. St. Bernadette Soubirous, who saw our Blessed Lady at Lourdes, and surely has special care for pilgrims there.

April 23. St. George, Patron of Boy Scouts and of soldiers, since in the legend he was a brave soldier who killed the evil dragon.

April 25. St. Mark the evangelist. Patron of notaries and stenograph-

ers. His vivid Gospel is a transcript of the teaching of St. Peter, whom St. Mark served faithfully as secretary and companion.

April 27. St. Zita, patron of servants, and of all unmarried women in the world. This gentle, unselfish saint died in 1278, and became holy herself, living unmarried in the world.

April 30. St. Catherine of Siena, great fourteenth-century mystic, invoked against danger of fire.

Let us note finally the four learned doctors of the Church whose feasts occur in April: St. Isidore of Seville, April 4th, St. Leo the Great, April 11th, St. Anselm, April 21st, and St. Peter Canisius, April 27th.

THE SOFT WORD

Agreeableness in conversation is of great importance. We must be humble, patient, respectful, and condescending to the humor of others, as far as we lawfully can. Let us beware of ever contradicting another's opinion without evident necessity; and even when obliged to do so, we ought to use great gentleness and skill. By these means we shall avoid debates and disputes, which produce nothing but bitterness, and, for the most part, spring more from an attachment to our own opinions than from love of the truth. Believe me, as on the one hand there is no spirit more destructive of harmony in society than that which is fond of contradiction, so, on the other, there is none that more secures it than the spirit which never contradicts anyone.

Francis De Sales in

Introduction to a Devout Life

NOTHING FOR MYSELF

In a sense it may be said that religion is summed up in giving — that is, in giving everything to God, to Whom alone it is lawful to give everything. I shall not be fit for heaven until I have learned to do this. If I have not learned it before death, then, provided I am patient, I shall learn the art in purgatory and practice it in heaven. Only when I make God's will mine, when I reserve nothing for myself, only then shall my soul be sufficiently like Him to be admitted into His presence, to possess Him for eternity.

Common Sense

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One of the numerous Olde Curiosity Shoppes in London felt the need to brighten up for the tourist rush. When this had been done, the manager hung a sign on the door: "Wette Paynte."

English Digest

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TEEN TALK

There's likely to be a breakdown in communication between young ones and parents unless Pa and Ma learn teen talk.

This mother of a sub-teen-ager learned quickly, though.

"Mama," the young lady asked, "may I hit the flick?"

"Hit the flick?" mother repeated. "I'm afraid I don't read you."

"Oh, Mama," said the subject, "you mean you don't know? 'Hit the flick' just means 'go to a movie.'"

"So!" said Mama. "Well, you ask me again after you rub the tub, scour the shower, spread the bed and swish the dish."

Leo Aikman, Atlantic Constitution

"When the Church declares that the contemplative life is eminently to be esteemed; when it approves of it with all its authority and confers privileges upon it; when it inaugurates it through the solemn liturgy and surrounds its realization with abundant measures of protection, one can certainly see in all this a proof of the Church's esteem, and therefore a serious motive for consecrating oneself to it." — Pope Pius XII.

NUNS

OUT OF THIS

WORLD!

LOUIS G. MILLER, C.S.S.R.

"Oh, ho!" said Finbar O'Houlihan, "was that my esteemed nephew, Pat Garvey, leaving the rectory?"

"You know very well it was he, you old scalawag, and I'll wager you know what he was here for, too."

I was musing in my office when Finbar sauntered in on me with curiosity written all over his face.

"Well, your reverence, I suppose I do," he said, unabashed. "I'll wager it was about Margaret and this notion she has to lock herself up in the cloister."

"You too, Finbar!"

"What do you mean, 'me too?'"

"Well, your tone makes me believe that poor Margaret doesn't have much sympathy on the home front in her noble desire. Her dad gives

her no peace, and now it seems her uncle Finbar is persecuting the poor girl too."

"Now hold on, Father. I've never breathed a word against the girl. She's as good as gold, and how my scatter-brained nephew, Pat, produced such a gem is indeed one of the mysteries of heredity. I've said all along she was cut out for the convent."

"Sure you did. The question is, what convent?"

"Yes," said Finbar. "Now my idea was that with her experience in teaching catechism she ought to hook up with one of those teaching orders. That's where she'd be happy and do the most good."

"Well now, that's strange. For once her father agrees with you. He is glad

to have Margaret go to the convent. But he also wants to decide which one it will be. Between the two of you, you are treating the poor girl like a bale of cotton which has nothing to say about where it will be shipped."

FINBAR looked at me reproachfully.

"Now, your reverence, you know that isn't true. We've got the girl's best interests at heart. We just hate to see her waste her talents."

"That does it!" I said. "Finbar, you and I are going to spar a few rounds. And the question we're going to spar over is this: does a girl waste her life when she joins a contemplative order of nuns?"

"Well," Finbar said, "I have no doubt that for some girls it is just the thing. Girls that don't have any special abilities. But if they are good at teaching or nursing or something like that, shouldn't they use the talent as much as they can?"

"Before I answer that, Finbar, let me ask you a question. What's the purpose of our being here on earth?"

"To save our souls."

"And how do we do that?"

"As the catechism says, by knowing, loving and serving God."

"Right, Finbar. So our main job on earth then is not to teach or have a career or play the piano. Our main job is to know, love and obey God. It is very true that for some teaching or nursing the sick or some other activity for the good of others is what God attracts them to. But there are a chosen few that He wants to serve

Him like Mary rather than like Martha. You surely remember that story, don't you?"

"You mean the one in which Christ was visiting His friends, and Mary sat at His feet listening to Him talk, while Martha, the other sister, was busy setting the table and getting a meal ready. To tell you the truth, Father, I've always somehow or other felt more sympathy for Martha in that story."

"Martha was an admirable woman, without doubt, and without its busy Marthas the world would be a much poorer and more uncomfortable place to live in. But if you are more sympathetic toward Martha than toward Mary, it's because you are content to judge merely from the human perspective. What Christ said on that occasion should convince you of that. He loved Martha, and He certainly appreciated what she was doing for Him. But He felt it necessary to set her straight in this instance because in her shortsightedness she wasn't content to fulfill her own vocation, but would not admit there was any other way to approach God except through bustling activity.

"Martha, Martha, thou art anxious and troubled about many things, and yet only one thing is needful. Mary has chosen the best part, and it will not be taken away from her. Anybody who doesn't go along with Christ on that is liable to suffer a similar rebuke."

"I guess I'd better start to revise my views," said Finbar, "because I sure want to be on the same side of

the fence as Christ. And I suppose you're right. There is a lot of ignorance mixed up in my attitude. But what I'd like to know is, what do those contemplative nuns do all day. I mean, I'll give them full credit for praying far more than the average person, but even for them there is a limit to it. They can't kneel down and pray for 18 hours a day or they would crack their heads."

"They don't 'kneel down and pray for 18 hours a day,' as you put it. Their life is well balanced between prayer and work. They have to support themselves so far as possible, you know. They do such things as sewing. Many of the beautiful vestments here at St. Mary's were made by cloistered nuns. If you studied them and observed the careful workmanship that have gone into them you would understand how many hours of patient toil they represent. Then they make altar linens and supplies of that sort. Often it is the nuns in these convents that make the hosts which are used in our churches. Imagine how many thousands and millions of such hosts are used in a year's time in a city like Chicago. The preparation of these hosts requires much time and painstaking effort."

"I see your point, Father, and to tell the truth I never gave it much thought."

"And another thing, Finbar. These cloistered convents have their Martha side in regard to food. You need not suppose that they wait for someone to deliver a meal to them already

cooked. I have visited such convents often, and found the nuns in their garden with rakes and hoes and harrows; and I have seen them at harvest time taking in the produce and storing it and preserving it and doing everything they can to care for their own needs."

"I'm glad to hear it."

"But don't misunderstand me, Finbar. All this is strictly a secondary activity in their lives. Their main job is to pray, and their main prayer, after the Mass, is the recitation of the divine office."

"You mean the same prayer said by the priest."

"That's right. Only these nuns do it in a much more solemn way than the ordinary busy parish priest. They chant the office in choir. They are the full-time *pray-ers* of the Church, praying for the world and for sinners like you and me."

"Speaking for myself," said Finbar, "I can use their help, and I appreciate any little thing they do for me along those lines. But begging your pardon, your reverence, I've observed you saying your breviary from time to time, and though you are at it a while each day, still it doesn't take up even a quarter of your time."

"Very true, Finbar. It takes me only about 45 minutes to an hour to say the office each day. But you must remember that I say it quietly and privately by myself. These good contemplative nuns (and the monks also) chant the office in choir. They

do it solemnly, with great dignity and ceremonial. During the night, for instance, or early in the morning, they gather in the chapel while all the world is asleep and it will take them a full hour or more to say Matins and Lauds — and these are only two of the seven parts of the office. Close to three hours in their day will be devoted to offering up as devoutly as possible this official prayer of the Church for all the intentions of the Church — and that includes everyone from pope to paper-boy; it includes saints and sinners and rich and poor and the persecuted and those who persecute them, and the missionary out in Africa and the poor arthritic stretched out motionless on his bed and everyone and everything mother Church keeps warmly in her heart.”

“I’m impressed by the thought, Father, I really am.”

“And, of course, that is not all the praying they do by far. They have their periods of meditation several times a day, and their rosary and stations and other devotions until it’s probably true to say they put in a full eight or nine-hour day of formal prayer for the needs of the sick old world. And of course privately they add to that, as the Lord inspires them and they have the time.”

“You mean over and above the baking and the cooking and the rest?”

“That’s right. Oh, they keep busy, make no mistake about that. They don’t have much time just to sit

around and twiddle their thumbs. I think many people have a weird idea that’s what the contemplatives do all day. And most people would be surprised to find that these holy nuns are a lot busier than people in the world with all their foolish running around here and there, and busier with matters that are a lot more important, too.”

“You make out a good case for them, Father.”

“Thanks, Finbar! I hope you will be able to help that nephew of yours understand that. He keeps saying, ‘It seems such a waste of talent for Margaret to become a nun like that!’”

“Well, I’ll tell you the way it is with my nephew Pat, Father. He was so surprised to have such a talented offspring that he never got over it. So don’t blame the poor man too much.”

“Oh, he’ll come around, I’m sure. Margaret has her mother on her side, and besides, she has a mind and will of her own, and though she loves her parents dearly, she won’t allow even them to turn her aside from what she thinks God wants her to do.”

“What order of nuns is Margaret going to join?”

“That’s a secret right now, Finbar, which Margaret herself will reveal in her own good time. But I’ll tell you this much, it lies between three of them. There are the Poor Clares, founded by St. Francis of Assisi, who live a very austere and holy life. There are the Carmelites, and the great St. Teresa as well as the Little

Flower, St. Therese, belonged to that order. And then on her list are the Redemptoristines, who were founded by St. Alphonsus Liguori to pray for the missions and for poor sinners. They have just recently opened their first monastery in the United States, and they have a gentle, happy spirit which is attracting many girls. These three and all the other contemplative orders are founded primarily to pray, and God knows where the sad old world would be if they were to stop their prayers."

"After listening to your learned discourse," said Finbar, "I can add a fervent Amen to that!"

You can make more friends in two months by becoming interested in other people than you can in two years by trying to get other people interested in you.

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A very fussy office manager was giving instructions to a young salesman regarding his trip. He gave him explicit, detailed orders charting out minute by minute the young man's every action.

"You'll leave on the train at 7:00 a.m. and you'll reach your destination about 9 a.m. Have a cup of coffee at the terminal and take a taxi over to see Blank and Blank. I want to hear from you if there are any slip-ups. Remember — wire me if there is any difficulty of any kind at all. Understand?"

About 9:30 that morning he received this telegram: "NO CREAM AT THE TERMINAL — WHAT SHALL I DO?"

American Mercury

April, 1959

SINGING PRAYERS

Not by mere chance is high degree of fervor toward our Lady related to the possession of true sanctity and also to the cultivation of true devotion in a household, or, indeed, in a country or a generation. One would deserve to be classed as cynical if one were never stirred by a sense of being in contact with true prayer when the *Ave Maria* is sung by an artist both gifted and devout. And it would be almost less than human to deny the quality of prayer to the *Salve Regina* when Trappists chant that favorite hymn of theirs at the end of the night office.

Common Sense

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HELP WANTED

No adult can be free of responsibilities and worries in this world. But the man of faith can learn to place greater reliance upon prayer for the success of his daily enterprises and the solution of his daily problems. He can gain the confidence that comes from knowing that he does not work alone but has the advantage of God's help. He can also learn to place much greater trust in God's providence and he can learn to yield with much more ready acceptance to God's will. He can learn not to set material goals too high and he can learn not to label them a "must."

The Catholic Messenger

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MILES PER GALLON

A friend drove his long, sleek car into a filling station saying, "Fill 'er up." After a while, the filling station attendant suggested, "Better shut off your engine. You're gaining on me."

Bob Hansen, Eagle

Code of Catholic Conduct

Do's and Don't's for Parishioners

Donald J. Corrigan, C.S.S.R.

MAKE it a point to be on time for Mass and other services in church and also for parish meetings. If you have an appointment with one of the priests of your parish, try to be on hand ahead of time rather than late. The priest probably has other appointments scheduled after yours.

Except in case of emergency, do not call your pastor or one of the parish priests by telephone during ordinary meal times. When you do call, it is good to ask: "Is Father busy now?" Try to be considerate enough to make routine calls, for example, a call about the hours of Masses, during the day and not late at night.

Remember that it is easy for Catholics to scandalize non-Catholics who may be present, and also converts, by unbecoming conduct at Mass and in church. Talking, giggling, hasty genuflecting and rushing out of church before the end of Mass give great disedification.

Receive Holy Communion regularly with the parish organization to which you belong. Apart from that, adopt the beautiful custom, if it can be managed, of having your entire family receive together at certain times.

Be on the alert to offer your services as a baby-sitter to young couples, so that, once in a while, they can attend Mass together.

If you know how to serve Mass and you see a priest beginning Mass without a server, offer yourself for the task. Adult servers are becoming more and more common; men who have served in their youth

should keep up their knowledge of the prayers and rubrics of the Mass, and be proud to make use of opportunities to serve.

If you know of fallen-away Catholics in your neighborhood, inform your pastor about them. A word or visit from him may be all that is needed to bring them back to the faith.

If you learn about new families of Catholics moving into your neighborhood or about converts to the Church, call on them, introduce yourself and try to make them feel at home and find their place in your parish.

If a non-Catholic shows interest in the Catholic faith, offer to accompany him on a visit to a priest; don't just send him or her.

When you meet priests or sisters on the street, be the one to give the first greeting. They themselves must be prudent about whom they address.

If your parish priest preaches a sermon that is particularly helpful to you, tell him about it when an opportunity offers itself.

Don't "shop around" for a different confessor every time you go to confession. Although every Catholic has full liberty to confess to any authorized priest, it is most beneficial to have a regular confessor. This holds especially for those who may be battling with some great temptation or problem, and for those who wish to make some progress in holiness.

Try to have a regular time for going to confession, and go often. Remember that confession is not only a means of

having sins forgiven, but also of gaining strength against future temptations. If you have nothing else to tell the priest at your regular confession, just mention again some sin of your past life.

When a member of your family dies, make the funeral arrangements with the pastor yourself. Don't leave this to the funeral director.

Parish gatherings are excellent opportunities for Catholics to find suitable partners for marriage. Some people complain that they never have a chance to go out with good Catholics, and yet they never attend Catholic gatherings.

Have a truly Catholic home, with a crucifix and holy pictures, especially one of the Blessed Mother, in prominent places, so you will be reminded and others will know that yours is a Catholic home.

Establish the custom of having common, family prayers in your home. Children who are taught to pray in this way

in their homes, do not usually abandon the habit of prayer in their later lives.

Keep a supply of holy water in your home at all times. Provide yourself with a decent container. You can always obtain holy water at your parish church.

If your home has never been blessed, ask your parish priest to bless it for you.

A faithful and zealous parish worker should not feel hurt if the pastor sometimes passes him over and assigns tasks to others in order to spread out the work.

Remember that as a Catholic you are "on the spot." The world will be quick to criticize you if you do not live a truly Catholic life, even though it has little use for the Catholic Church. If you are a genuine Catholic, do not expect much praise, except from God. You may be sure, however, that by giving the example of a devout Catholic life you will be influencing a countless number of souls. On the contrary, no one does so much harm to himself, to the Church and to the world, as a bad Catholic or a fallen-away Catholic.

VALUE OF X

X in the Roman notation is ten,
X is the mark of illiterate men,
X means a crossing, as drivers may note,
X in a circle may count as a vote,
X is a quantity wholly unknown,
X is a ruler removed from his throne,
Xmas is for Christmas, a season of bliss,
X in a letter is good for one kiss,
X is for Xerxes, the monarch renowned,
X marks the spot where the body was found,
Fickle as air or the capricious sex,
What a truly remarkable letter is X!

Quote

"Have I ever told you about my grandchildren?" inquired Johnson of his companion.

"No. And I want you to know how much I appreciate it."



readers retort

In which readers are invited to express their minds on articles and opinions published in *The Liguorian*. Letters must be signed and full address of the writer must be given, though city and name will be withheld from publication on request.

Cancellations

I always get a big laugh out of your subscribers who write in to cancel their subscriptions because you have written something with which they disagree. The illogical, ridiculous position of these people is ably demonstrated by the enclosed quotation from the December, 1958, issue of COLUMBIA, the monthly magazine of the Knights of Columbus: "The fact is that, with or without Mr. Doe's name on the mailing list, the publication will continue to appear, to meet agreement and disagreement, to please and sometimes displease its readers in one or another item of its content. There is no threat of catastrophe here. But what of Mr. Doe? In the ordinary course of events, he will find very few newspapers or periodicals which never contain anything displeasing to him. So, if he continues to express his stern resentment by taking his name off the list, it is inevitable that he will arrive at a point where he reads nothing at all. Perhaps, in the case of Mr. Doe, this might be just as well."

New Jersey

N. R. F.

Choir for Men

Your article, "Music in God's House," impels me to rub tender the old scar of one of my pet peeves. Years ago I gave up the choir and high Masses; not because of "selfishness" or the "flabbiness of faith." Why can't organists and choir directors

with only mediocre talent be content with the simple but beautiful Gregorian chant? The painstaking, laborious and time-consuming preparation needed to produce the four-part masterpieces by accomplished voices becomes forced and painful when tried by an "ordinary" set of voices. Permit me to mention my last attempt (a few years back and in another parish) to help organize a men's choir for plain chant. I had interested about 20 men in the choir. We practiced faithfully and enthusiastically once a week for two months under a competent assistant pastor. But the news leaked out and came to the attention of the regular choir (mostly women). We had to disband to preserve harmony in the parish! My contention is that an all-male plain chant choir with mediocre voices such as mine can render simple but beautiful sung Masses with less time for practice. With less demand on our "selfishness," many of us laymen would be happy to give vocal accompaniment to the divine liturgy.

Illinois

I. G. R.

Between Rounds!

After reading your article in the January issue, *Less Talk! More Prayer!* I am prompted to relate an incident that happened to me. About five years ago a fellow worker died suddenly. We shared many things along with our Catholic religion. We were both interested in sports and enjoyed watching the boxing matches on TV twice a week. As I watched my first

TV fight after he died, I found myself, between rounds, saying a prayer for the repose of my friend's soul. Some time later this practice grew to include others who had died recently, and who seemed to be begging for a prayer of remembrance. There is a minute between rounds of a fight, devoted to a commercial, which the average viewer pays little attention to; there are two or three minutes lost during the introduction of the fighters; in all, this takes almost fifteen minutes — time usually wasted that can be spent in prayer for the poor souls, especially your own relatives and your friends. The bell at the end of the round summons you to prayer; close your eyes and say a little prayer; and the next bell is the signal to continue the enjoyment of your pastime. I have tried to pass this little devotion on as often as an opportunity presented itself. A young pastor, to whom I had the opportunity to explain my idea, told me that as a boy he witnessed a plane crash, and from that day on, whenever he saw a plane, he said this prayer: "God grant them a safe landing!"

Buffalo, N. Y.

W. A. K.

Hospital Costs

Why did you spoil your January issue with that article on hospital costs? Hospitals and doctors are crooks either way you look at them!

Minn.

E. G. R.

• *Name-calling does not require much effort; but a discussion of a situation or a problem requires the effort of thinking it over and evaluating facts. But here we are stopped by a question: what are the TWO ways of looking at doctors indicated in the expression, "either way you look at them?"*

The editors

More About Hospitals

This is a reply to your article on hospital costs. It is my belief that hospitals

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and doctors are a racket of the first order, and that costs are too high for people of limited means. There is much I could say on this subject. I would like to see socialized medicine provided it could be instituted honestly and conducted in a way that would be fair to all. Did you read the article in LOOK magazine recently? In that article you will see a tremendous amplification of this subject.

Mich.

L. S.

• *If the writer of the above would have given us two or three facts or reasons in support of the charge he makes, his statement might carry some weight. We do not deny that there are things which could be changed or improved in our hospitals, but these changes for the better may be brought about, at least indirectly, by a presentation and discussion of facts such as we tried to make in our article. It is the privilege of our readers to deny or prove false any statement we make, and we have never hesitated to admit it when we were wrong. But so far, in the letters we have received about the hospital article, we have not been accused of untruth or misrepresentation of facts. Yes, we read the article in LOOK magazine. This article was not directly concerned so much about hospital costs as it was with the question: why are patients dissatisfied with the treatment they receive in hospitals and what can be done to change these conditions? Many of the things said about hospitals in the LOOK article in disfavor of hospitals are true; but some of the recommendations made by the investigating committee are so extreme that it would require extra nurses, attendants and doctors to carry them into effect. Even if only a limited number of the suggestions were followed, we do not see how it would be possible to avoid increasing hospital costs still further — and the increase, of course, would be passed on to the patient.*

The editors

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Patron Saints

Regarding the monthly account you are publishing of Patron Saints: it will give many of us a chance to learn more about them, their lives and what they stood for. Just an example: I have been quite active in Catholic Action, since accepting a physical cross in life, as a result of a World War II accident. My birthday is celebrated on January 31, the birth-date of St. John. Bosco.

I have long been aware of the fact our birthdays were celebrated on the same day, however until I read your article, I did not know he was the patron saint of Catholic Action.

Arizona

J. P. S.

Proxies at Mass

I read with interest and appreciation the lovely prayer in your December issue for those who are not present at Mass on Sunday. The statistics of indifferent Catholics who, as you say, cold-bloodedly and unwarrantedly miss Mass on Sunday should be a cause of deep sorrow to all members of the Mystical Body. I should like to pass along a suggestion that might appeal to some of your readers. Why not make it a personal apostolate, if you are able to do so, to attend a second Mass on Sunday in reparation for those who miss Mass and with the petition that they will return to their duty?

Riverdale, Ill.

Mrs. C. A. S.

Mothers and Children

Your answer to "Mother of Two" in the January LIGURIAN was excellent; but may I add a few words from personal experience? I am the mother of six living children, and I can honestly say that each was wanted eagerly and welcomed gladly, even though before I was married I considered myself anything but the maternal type. I was a "career girl" who was frankly scared to death of having and raising

babies. I think "Mother of Two" is overly conscientious. She has been led to expect too much of herself, possibly due to the mawkish sentimentality attached to motherhood in our culture. She has set an impossible standard for herself if she expects to enjoy every chore connected with raising a child. Of course she feels relieved when the children are tucked in bed for the night. What mother isn't? Of course she is bored with reading *Peter Rabbit*. What normal adult isn't? I can remember a particularly nauseating repetitious story which my eldest son loved. Sometimes I thought I would scream if I had to read it once more. Yet this same child at 16 can discuss world affairs with the aplomb of an adult. The awesome experience of watching a child's mind unfold pays many times over for the work and worry of raising him. How petty it is to worry over diapers, spilt milk, torn overalls and muddy footprints, when one's real job is molding a soul! Not wanting children because they are often a bore and a nuisance is like saying, "Let's quit eating because cooking is such a bother." As a matter of fact, I think each child more than pays for the work involved in sheer entertainment of his parents. On the spiritual level, what could be more ennobling than sharing with God the creation of a new human being? The sheer miracle of it always overwhelms me. If God should send us more children, no one could be happier than I. I feel so fortunate in having good health and the love of a good husband that I can't imagine hoping to have no more children. Yet, I have a real sympathy for the woman whose letter was published. She is obviously a sincere, intelligent person. But perhaps she has let herself dwell too much on the petty disagreeable features of child-raising and overlooked the big picture. My advice to her would be to get away by herself for a few days occasionally (a retreat would be wonderful) and re-evaluate her job. This might re-

store the proper perspective every mother should have of her task in the home.
Baltimore, Md. Mrs. R. T. H.

Children and Mothers

I used to feel the same way as the mother of two whose letter you answered in your January issue. I resented my family because they kept me from going to the Altar Society meetings or to the Garden Club. I hated the piles of diapers, the mountains of dishes and the ever-present basket of ironing. I mumbled that I was always tired and dragged myself off to bed as soon as the children were asleep. After our second son was born, Dad said, "That's all. We have enough family." Now, fifteen years and five more sons later, he says nothing. Why? Because we have learned to love and appreciate and want our family. Strangely enough the road back was begun when my sister sent me a gift subscription to THE LIGUORIAN three years ago. I have come a long way since then. I read the articles on big families. I began to pray — not formal prayers, nor on my knees, but as I washed dishes or swept or ironed or washed. My prayers, if you can call them that, were more like conversations with an old friend. The general idea behind these "talking prayers" was to unburden myself to God and to ask for help and to thank Him for His blessings. With the help of these prayers and God's grace a mother can learn to accept the constant noise and confusion of many children. Children have a tremendous store of energy. You can't possibly outdo them; but you can learn to control them. Noise and children go together — it helps you to appreciate the quiet hours more. As for the endless chores, I can only suggest that you turn a blind eye to the work undone. I don't mean that you must be a slouch. But there is always tomorrow and you can only do so much today. And who knows?

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Grandma may come to visit tomorrow and take the youngsters to the park, if for only an hour. I'll bet a button that once you have learned to love and live with your children, you'll want more. Remember the things you want now or want to do are not snatched out of your hands and lost forever. They are only out of reach right now. There are a dozen things I'd like to say to you, but I have used one whole morning shaping this letter to you. I have taken time out to retrieve the oldest boy's best rosary from the youngest; I have rescued a pencil from the furnace register; I have had to mop half the kitchen, because some of the boys were playing in the sink; I have taken the youngest to the bathroom three times; I have refereed three fights; and yet I have finished this letter to you. I'll have to work like mad this afternoon to catch up. But I don't mind. If I can help you just a little, it will be a morning well spent. Remember! Start at the beginning. Turn to God and ask for help. Talk to Him and live with Him. Ask and you shall receive!

N. N.

N. N.

Note of Gratitude

In 1949 I wrote to criticize an article in THE LIGUORIAN on Protestant chaplains, and terminated my letter with the prayer that you would eventually be broadminded enough to view various religions as the five blind men viewed the five aspects of the elephant. You responded (to my surprise) with a letter in which you assured me of your prayers that I might one day become a member of the one fold under the one shepherd. Three years ago you won! And from all I can observe from the tenor of your articles, my petitions of 1949 did not make the slightest dent in your work. Thank you and God bless you!

Chicago, Ill.

A. R.

SIDEGLANCES

By the Bystander

**Can Company-Keeping Be Lawful
Without Possibility of Marriage?**

IN RECENT months a considerable effort has been made by a certain few theologians and writers in the Catholic Church to establish grounds for changing a centuries-old moral teaching of the Church, one that at one time was held by practically all learned Catholic writers and teachers. It is the doctrine that the only justification for courtship, or steady and exclusive company-keeping, is the possibility and prospect of marriage within a reasonably foreseeable future. The negative side of this doctrine, as it has been handed down, is that it is seriously wrong to enter into intimate and steady company-keeping when marriage is impossible or simply out of the question for several years to come.

The traditional moralist presents these statements as an application of a fundamental principle to which every Catholic, whether a learned writer or an ordinary lay person, must adhere because the opposite has been specifically condemned by the Church. It is the principle that it is seriously wrong to enter a voluntary proximate occasion of mortal sin with-

out a gravely justifying reason. The heart of the traditional teaching, and the point being attacked by these recent writers, is that intimate and steady company-keeping without prospect or possibility of valid marriage within a reasonable time, constitutes a proximate occasion of mortal sin, for entering which there is no justifying reason.

Those who assail this position have been airing their views in a variety of places: some in new manuals of theology, some in magazines edited for priests, and some in popular articles printed in Catholic newspapers and magazines. Their argument is that times have changed, young people have changed, our views of what is good and bad for young people have changed, circumstances of steady dating have changed — all to such an extent that exclusive, steady and frequent dating of young people, who cannot or would not for a moment think of marriage for several years, is no longer an unnecessary proximate occasion of sin. It is our conviction that this is erroneous and exceedingly dangerous. It is

our hope, in bringing the controversy out into the open, that we may be able to convince pastors, parents and young people themselves, that only harm can come from accepting the easy and (to lower human nature) pleasing doctrine of these new teachers.

FIRST of all, a rather general indictment of the new teaching may be made on the ground that it opens the door to conclusions that will shock the consciences of anyone who hears or reads them, even, we think, of the sponsors of the new teaching. One of the sponsors sums up his view in the statement that he "questions the validity of the moral judgment requiring the prospect of marriage to justify the exposure to the moral danger involved (in steady company-keeping)." In other words, he sees other good, sound reasons for steady company-keeping than even a dim prospect of future marriage. With that premise, he cannot logically state that there is anything necessarily wrong with steady dating between a married man and a woman other than his wife. (Indeed a great many adulterous affairs start out with what the couple involved thinks are good, sound, even spiritual reasons for their seeing each other often and alone.)

Let's go a step farther, even at the risk of offending some pious ears by mentioning the matter. If there can be good, sound reasons for steady company-keeping while

the prospect of marriage is excluded, then it cannot logically be said that even celibate priests and religious, who have renounced marriage for life, must be denied the "benefits" of steady company-keeping with members of the other sex. The normal conscience revolts at the very idea, largely because the normal conscience instinctively considers intimate company-keeping an unnecessary proximate danger of sin for those who can have no thought of marriage.

The purpose of the theologians who are beginning to teach that steady company-keeping can have purposes and benefits other than the prospects of future marriage, is to make things somewhat easier for American youth, whom they think to be victimized by the rigidity of the principle that steady and exclusive company-keeping is lawful only when there is a reasonable prospect of marriage. Actually the traditional teaching is not nearly so rigid as those who want to change it make it out to be. The prospect of marriage is a very flexible term. Certainly it excludes company-keeping with divorced or married persons, with whom valid marriage is impossible. (The new teaching can hardly exclude this on the basis of its premises.) Certainly it excludes youngsters who know that they must or will wait half a dozen years before they will think of taking the step into marriage. Certainly it excludes those

who, after a period of steady company-keeping with an individual, have reached the absolute and unchangeable decision that they would never marry that person. Outside of such strictures, the prospect of marriage means only that a person is physically and morally marriageable, and in some respect in a position to think about marrying if and when a suitable partner for marriage is found.

But what about the changes in our knowledge of what is good for young people, and in the young people themselves, and in the circumstances of dating, used as arguments for attacking the traditional teaching that only some prospect of marriage justifies intimate steady company-keeping? Take the three points one by one, and see if you will not agree they are egregiously overstated or wrongly interpreted.

First, one author makes much of the so-called fact that modern sociology, and experts in the psychology of adolescence, have learned something that the older moralists did not know. Science, they say, now knows that young teen-agers, ripening into social awareness, need the company of the opposite sex for their proper unfolding. Indeed, it is added, if they are denied all contact with the other sex, abnormality may result. Even a non-scientist would agree in general with such a statement. But to push it to the point

of concluding that therefore youngsters just emerging from puberty should be permitted steady and exclusive company-keeping would seem, except perhaps to a Freudian psychologist, simply absurd. To a Catholic this should be clear from the very fact that only recently the Church herself, over the signature of Pope Pius XII, condemned even co-education through high school years, and stated that it might be tolerated only under grave economic necessity, and then under very definite strictures and safeguards.

The mingling of the two sexes required for normal development of both through adolescent years is amply taken care of in the group activities of families, in the contacts between neighbors, in the unavoidable criss-crossing of the paths of boys and girls in normal community living. To push science into saying that a 14 year old boy needs a steady and exclusive girl friend, whom he dates two or three times a week, in order to "unfold" properly, is to make science look the fool.

Secondly, it is said that young people have changed at least in this, that they don't take steady dating so seriously as young people of past generations and perhaps warmer climes might do. Many a naive mother has used this argument to pooh-pooh warnings against the steady company-keeping of her 12-to-14-year-old boys

and girls. We heard a good answer given to such mothers by an eminent psychologist not long ago. "Madam," he said, "if your youngsters just out of puberty can keep steady and exclusive company over an extended period of time and have no trouble with sexual temptations, I suggest that you take them to a psychiatrist, because they are not normal."

Ivory tower professors may, like many naive mothers, prattle about the perfect innocence in mind and body of Johnny Smith and Mary Jones, who, at the age of 14, have been dating each other like lovers for over a year; but realists and active counsellors of youth know that the facts belie the idealist's dream. It is indeed true that youngsters who cannot marry may remain innocent for a considerable period of time after they have taken up steady and exclusive dating. But the sex instinct is a powerful one; and when real affection awakens, and the first instinctive expressions of affection begin to be given, and the opportunities for more such are multiplied without end, and the youngsters involved have no right to think of the virtuous fulfillments that marriage would offer — then you have a truly voluntary and proximate occasion of serious sin.

A FINAL argument given by one author for denying the principle that steady dating is lawful only when there is some

prospect of marriage, is this: in some communities going steady is the sole pattern of association between the sexes; in other words, all the kids in high school have steady dates. Therefore, he concludes, it would be a terrible hardship to tell a Catholic boy or girl of 14 or 15 that he or she could not have a steady date. The poor kid would be practically ostracized from the society of his peers. This, we submit, is really giving in to the notorious principle: "Everybody's doing it; therefore it is not wrong to go along with the crowd." The fact itself is not true in any community of the hundreds in which this writer has worked as a priest. There are no communities where *all* teenagers have steady dates. And the conclusion drawn from it is curious, in that it suggests that, to avoid ostracization by his companions, who have all ostracized themselves into steady dating pairs, he should ostracize himself into steady association with a single partner.

We conclude: it will be a long day before the essential wisdom and psychological insight of the vast number of older theologians on the subject of steady dating can be safely and intelligently set aside. They established a principle that is necessary to safeguard the integrity of sex and family life not only for adolescents, but for the mature, the married, the divorced, the celibate. It is the principle that courtship (whose

very definition is "seeking a partner for marriage") and its equivalent of steady, exclusive, affectionate company-keeping, is lawful only for those for whom marriage is lawful and possible within a reasonable time. The companion principle, that to enter into courtship with no prospect of marriage is to enter an unnecessary, voluntary, proximate occasion of grave sin has not yet

been shaken. Young people in droves may rebel against the principles; priests may sympathize with them; parents may pooh-pooh the dangers; the world may ridicule any restrictions on company-keeping and even extra-marital indulgences of sex. But compromise on principles would still be fatal to the salvation of souls, the happiness of family life and the security of homes.

LINCOLN ON RACIAL DISCRIMINATION

Abraham Lincoln, writing in 1854:

"If A can prove, however conclusively, that he may of right enslave B, why may not B snatch the same argument and prove equally that he may enslave A? You say A is white and B is black. It is color then; the lighter having the right to enslave the darker? Take care. By this rule you are the slave of the first man you meet with a fairer skin than your own. You do not mean that exactly? You mean the whites are intellectually the superiors of the blacks, and therefore have the right to enslave them? Take care again. By this rule you are to be the slave of the first man you meet with an intelligence superior to your own. But, you say, it is a question of interest, and if you make it your interest you have a right to enslave another? Very well! And if he can make it his interest, he has the right to enslave you."

LIGUORIAN BINDERS

We have had hard-cover binders made to order for holding 12 copies of THE LIGUORIAN in a single volume. Anyone can insert the issues in the binder. Those who preserve their copies of THE LIGUORIAN for reference will find the binders very handy, with the index always at the end of the December issue. Order binders from THE LIGUORIAN, Liguori, Mo., at \$2.50 each.

IF YOU CHANGE YOUR ADDRESS

Please notify us promptly of your change of address, giving both your old and new address. It makes it easy for our office if you cut your stenciled address from the rear cover of one of your issues of THE LIGUORIAN and send it in when asking for a change of address. Notify us by the tenth of the month if your copy for that month has not been delivered.

For Wives and Husbands Only



Donald F. Miller, C.S.S.R.

How To Treat a Rebellious Wife

PROBLEM: I recently read an article in your column for wives and husbands in which you dwelt specifically on the duties of husbands. I wish you would write something on the duties of wives. I have a beautiful home, am blessed with six fine children, and have a good position to support my family. Up to two years ago ours was a happy home. But for the past two years, my wife has been refusing to give me any sign of love or affection. She maintains that she has lost all love for me and is afraid of becoming pregnant again. She even goes so far as to say that if I don't like living like brother and sister I should find someone else to suit me and that she would just as soon have a separation and divorce. We are both Catholics and I would never even consider such a thing. But the situation is making me very irritable and even affecting my work. The strange thing is that my wife goes to confession, maintains that she tells the priest all about her attitude toward me, and then assumes that she is forgiven, even though she continues to act in the same way toward me. I need your advice and prayers.

SOLUTION: It happens all too frequently that after some years of marriage a wife takes an ironclad position against continuing to fulfill her essential duties as a wife. In most cases this has its origin in her refusal to accept even a remote possibility of her having another child. This mental attitude develops into

feelings of distaste and even scorn for all signs of affection from her husband and for the primary duty of marriage. The next step is that of expressing her feelings by telling her husband she wants nothing to do with him any longer. It is rare, however, that a Catholic wife who has even slight respect for her religion and any desire at all to save her soul goes so far as to suggest that her husband seek out another woman: or consider separation and divorce. One begins to wonder whether a wife who would go that far is not in some way possessed by the devil himself. Certainly her suggestions are exactly the same as those that would be made by the devil.

Assuming that the husband has never been unfaithful to his wife, and has never by habitual drunkenness or any other major bad habit given sufficient reason for her attitude, the wife is objectively guilty of three most serious sins. First, she is guilty of the mortal sin of renouncing the contract she made before God, that she would respect, cherish and love her husband until death. Secondly, she is guilty of the most terrible scandal, by encouraging her husband to commit adultery or in any way to break up their marriage. Thirdly, she is guilty of sacrilegious confessions and Communion, because God cannot and will not forgive the mortal sins of one who does not truly repent and change her ways. This is a terrific burden of sin for any wife to carry with her toward death.

A husband who knows that his wife is living in these sins should be far more concerned about her salvation than about the personal difficulty of not being able to live a normal married life. By his own patience, forbearance and kindness he should make sure that he does not add to her reasons for refusal even to try to live as a good wife. He should probe the possibility that she may be so neurotic, so mentally abnormal, that she needs to consult a good Catholic psychiatrist. He should suggest that together they consult their pastor or a trusted priest, and in his presence try to thrash out their difficulties.

We have known cases in which none of these measures was able to change the hard, stiff-necked attitude of a rebellious wife. In these cases the husband must find his consolation, and the strength to overcome his irritation and nervousness, in living close to God — in frequent and even daily Holy Communion, in Catholic activities, in regular daily prayer. God's grace is always sufficient for those who seek it in the most unhappy of family situations.

STRANGE BEE-HAVIOUR

An old farm laborer I used to know in the South of Ireland was employed to thin turnips on a farm owned by a lady who, though wealthy, had a reputation for meanness.

When dinner-time came round he noted with disgust that the only fare on the table, in addition to bread, butter and tea, was a tiny spot of honey in the centre of a large plate.

After eating in silence for some moments, he looked hard at the honey and remarked ever so politely: "I see, ma'am, you keep a bee."

D. O'Flanagan in The Countryman

THAT'S THE REASON

An Italian scientist visiting America was being shown through a large milk-bottling plant when a pipe sprang a leak and milk spurted in all directions. Immediately one man calmly turned off the main valve, another repaired the leak.

The Italian visitor was dumbfounded. "In my country," he said, "everyone would have run around shouting; nobody would have thought of turning off the main valve until everything had been covered with milk. They would have had a wonderful time and talked about it for the rest of the day."

He shook his head, and added: "That's the reason you have so many nervous breakdowns here — you don't let yourselves go!"

Pathfinder

PRIVILEGE

The dying man beckoned to his wife. "Sarah," he whispered, "be sure to put David in charge of the store when I'm gone."

"David? Why not Joey? He's a smart boy."

The man nodded weakly. "Okay, but give Harry the station wagon."

Protested his wife, "But Benny needs it for his big family!"

"All right, give it to Benny," said the man.

"But I think the house in the country should go to Shirley."

"Papa," she said, "you know Shirley hates the country. Give it to Rosalie."

The old man finally lost his patience. "Mama," he groaned, "who is dying? You or me?"—*Tracks*

There are few persons who have not witnessed or at least heard about the ceremony called the laying of the cornerstone. Here is an explanation of the cornerstone of a church, its purpose and the blessing invoked upon it.

What Is the Purpose of a Cornerstone?

GERARD J. BREITENBECK, C.S.S.R.

IN THE early course of the construction of any Catholic Church there takes place a ceremony that is called the "Laying of the Cornerstone." With a stage-setting of dust and dirt, fallen mortar, broken bricks, unfinished concrete and scattered scaffolding, this impressive ceremony is performed with proper solemnity.

This rite or ritual of laying the cornerstone is but the first of several ceremonies that will be performed in connection with the life of the church building. One day, with all the mag-

nificence of the Church's solemnities, the church and the altar will be officially blessed and perhaps consecrated. Consecration, however, sets aside this building to the exclusive service of God. Thus this ceremony cannot take place until the building is fully erected and completely paid for. It is to be God's exclusive property and therefore no one else can hold a claim on it.

But Christ's bride, the Church, is not content to wait until her edifices are complete for an anointing from her Spouse. Years may pass before the building is free from debt. She does not wish to wait until the moment when the building is set aside from profane use by the official blessing for a new church. As soon as the foundations are laid and the walls are ready to receive the cornerstone, the Church invokes the blessing of God on this stone and on the foundations. She desires to manifest to all that the work must begin with the help of God and must be built on the rock, which is Christ. Therefore, the Church in the course of the laying of the cornerstone has Psalm 128 sung or chanted, which begins: "Except the Lord build the house, they toil in vain that build it."

In a very strict sense it appears that the cornerstone should be a real foundation stone; the first, as it were, to

be laid. It is not easy to assign a date to the beginning of this practice of blessing the foundation stone. The English liturgist, Beletus, in the twelfth century tells us: "When the foundations have been dug, it is necessary that the bishop sprinkle the place with holy water, and that he himself, or some priest at his bidding, should lay the first stone of the foundation." In a wider sense, however, the cornerstone may be understood as a block of stone placed in a prominent part of the foundation on which the superstructure of the church is to be erected. This stone is to unite the walls, and, as it were, to hold them together.

SCRIPTURE REFERENCES

THE Old Testament makes mention of a cornerstone. Symbolically, this is applied to the future Redeemer and Messias of the world. Isaias has written: "Therefore thus saith the Lord God: 'Behold I will lay a stone in the foundation of Sion, a tried stone, a cornerstone, a precious stone, founded in the foundation.' " (Isaias 20:26) In the Book of Psalms it was foretold of Christ: "The stone which the builders rejected, the same is become the head of the corner." (Psalms 17:22) Our divine Saviour applied to Himself this verse of the psalm when He said: "Did you not read in the Scriptures, 'The stone which the builders rejected, has become the cornerstone; by the Lord this has been done, and it is wonderful in our eyes?'"

St. Paul, in his letter to the Ephesians, tells us: "Jesus Christ, Himself, being the chief cornerstone; in Whom

all the building being framed together, groweth up into a holy temple in the Lord." (Ephesians 2:20-22) Thus Christ, our divine Saviour, is to be the cornerstone of every church, binding together the foundations and the joints of the walls in fulfillment of what St. Peter tells us in the Acts of the Apostles: "This is the stone that was rejected by you, the builders, which has become the cornerstone. Neither is there salvation in any other. For there is no other name under heaven given to men by which we must be saved." (Acts 4:11-12)

POSITION OF THE STONE

ALTHOUGH there is no definite place determined where the cornerstone is to be put, approved authors who interpret the rubrics of the Church tell us that the cornerstone is to be approximately located in the foundation on the Gospel side where the walls of the apse and transept meet.

In form, the cornerstone ordinarily is a hewn block of stone in which there is a cavity. Not only has the laying of the cornerstone a deep religious meaning, but it also has a definite historical significance. Into this cavity in the cornerstone there is placed a small metal box containing a written record of all pertinent matters of the day. A written testimonial of the civil and religious authorities in office is inserted. Together with all this, a local newspaper, a diocesan and parish paper that gives an account of the events that are about to take place and have taken place, are also included.

It is also a very laudable custom to gather together the signatures of as many people in the community as possible. These, too, can be put into this metal box. Few people will have their names recorded in the world's *Who's Who*. Yet all human beings seek to be remembered. A church is not a building erected by one or two persons, but by the combined effort of many. Now the church can carry down to future generations the names of as many as possible. It is the chance for the little man to go down in history, never to be forgotten.

Various coins of the country that designate the particular year in which the cornerstone was laid are also deposited in this strong box. Any other suitable memoranda can be included. Usually an inscription of some kind is chiseled on the outside to convey briefly what is recorded of this event in the copper box on the inside. Thus the inscription on the outside gives the date and any matters pertinent to this event.

THE CEREMONY

DURING the course of the laying of the cornerstone the priest traces three crosses with a trowel on each of the six sides of the stone. Each side is blessed in the name of the Holy Trinity, as the Father, Son and Holy Spirit are invoked. At this time the officiating priest prays: "Bless, O Lord, this creature of stone, and grant by our prayer that all who devoutly assist in the building of this church may enjoy health of body and healing of soul."

Every church, as we mentioned, is the combined gift of many persons.

The mite of the widow, the day's wage of the laboring man, the gift of the prosperous, all these furnish the means to erect this house of God. Just as Christ is the foundation uniting the many individuals together in His one Church, so too, now the cornerstone unites the many donations of all the faithful, in the prayers and blessings that are said, in the initial construction of the building as a temple of God and gate of heaven.

On the day preceding the ceremony of the cornerstone laying, a plain wooden cross, about six feet high, is erected at the place of the future altar by a priest vested in surplice and stole. The holy sacrifice of the Mass which is the unbloody renewal of the sacrifice of the cross will one day take place on the altar. The Church cannot wait until the bishop traces the cross on the threshold with his crosier at the consecration ceremony or even stands before the door at the solemn blessing to invoke God's benediction. Even as the building is in the process of going up, the Church is eager to remind all who pass by and come for this cornerstone laying that the great blessings to be obtained in this church will come from the cross. All over the world the cross is the recognized and distinctive sign of the true Christian. Here the sacraments will be administered. Their efficacy and power, however, come from the sacrifice of the cross of Christ. Here in this church the people are to be blessed in the name of Christ with the sign of the cross.

The rite of the blessing of a cornerstone is divided into various parts. The ceremony begins with an invoca-

tion that almighty God bless this place where He will be honored. This part includes the antiphon: "Erect, O Lord Jesus Christ, the sign of salvation in this place and forbid entrance to the angel of death." Then Psalm 83 is sung or chanted and a prayer is said.

Next, the blessing of the cornerstone itself takes place. This includes verses and responses, the oration, and the tracing of the crosses on the six sides of the stone together with a prayer for all who assist in the erection of this building.

Then comes the invocation of all the saints of heaven through the recitation of the Litany of the Saints.

Next comes the placing or the laying of the stone by the officiating priest or bishop. In preparation for this moment the one officiating intones the prayer or antiphon: "Jacob arising in the morning set up a stone as a sign; and pouring oil thereon, made a vow to the Lord; indeed this place is holy, and I knew it not." The assembled clergy recite Psalm 126. After this psalm has been said the celebrant places his hand upon the cornerstone as it is lowered into place and prays: "In the faith of Jesus Christ, we lay this cornerstone on this foundation in the name of the Father, and of the Son, and of the Holy Spirit."

Finally, the priest goes around the building, blessing the foundation with holy water. In preparation for the saying of Psalm 86, the priest intones the antiphon: "O how awesome is this place; truly it is none other than the house of God and the gate of

heaven." During the recitation of Psalm 86 the officiating priest or bishop encircles the building. In an all-embracing prayer the one officiating calls down the blessing of God on the actual construction of the building when he says: "O God, Who in assembly of the saints hast prepared an everlasting dwelling unto Thy majesty, give also to this Thy construction heavenly increase, that what has been started with Thy blessing, may be completed through Thy generosity, through Christ our Lord."

LEARN A LESSON

IN modern times, the laying of the cornerstone teaches us a fundamental lesson by the very nature of its permanence and stability as a rock. It seems that modern man cannot stay a long while with anything. There is a modern trend to move. Great upheavals, such as depressions and wars, have accentuated this trend. Even before these crises hit humanity, modern industrialism and its fast-changing scene were a great incentive for people to follow opportunity and chance to become detached from soil, town and parish.

As a consequence, something strange has happened to us and our way of thinking. A parish church has almost become a commodity, like a grocery store or a filling station, although of course, on a higher spiritual level. Notice how often St. John's Church, or St. Mary's Church is referred to as Father O'Reilly's church or Father Smith's church. Such an attitude is opposed to the spirit and the letter of the Church's law and to the very nature of man. Just as a man

needs a material house in which to dwell, to receive nourishment, to rest and regain physical health if he wishes to preserve his body, so, too, he needs a home for his soul to receive nourishment, healing and rest to his mind if he wishes to preserve his spiritual health.

The permanent unit of the church is the parish. It is the parish that unites us to the diocese, and the diocese that unites us to the Church universal under the Holy Father, the Vicar of Christ. No matter where we go, we always have a permanent spiritual home in our parish church. In the laying of the cornerstone this idea of permanence, of a definite spiritual home is brought

out as we use the words: "Upon this rock I will build My Church." Just as the foundation stone unites the various bricks or other stones together, so too, our parish church is uniting us to the Vicar of Christ on earth through the diocese to which that parish belongs. No matter where I go, my parish church is my church.

As a spiritual edifice dominating the entire country side, a parish church is a solemn affirmation of the all important truth that everything material passes away, and that God alone, supreme and eternal is our goal. The parish church is a tribute of the faith of those who worked for its erection; a lesson in true living for all.

LANGUAGE

I am going to translate a passage of good English into modern English of the worst sort. Here is a well-known verse from *Ecclesiastes*:

"I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding nor yet favor to men of skill; but time and chance happeneth to them all."

Here it is in modern English:

"Objective consideration of contemporary phenomena compels the conclusion that success or failure in competitive activities exhibits no tendency to be commensurate with innate capacity, but that a considerable element of the unpredictable must invariably be taken into account."

Politics and the English Language

SIGN OF THE TIME

It was during the Nazi regime in Czechoslovakia that a seedy character crept up to the counter of a store.

"The Gestapo is after me!" he whispered to the man behind the counter. "Please—hide me!"

The shopkeeper scowled sternly, then pointed to a sign on the wall:

"Positively no Czechs cached here."

American Weekly

POINTED PARAGRAPHS

China Needs Prayers

China, that vast and populous nation of the Far East, has been much in the news in our generation. There, in the years before World War II, much progress was being made, it seemed, in bringing the Chinese people under the banner of Christ. Missionaries from many different lands and many different religious orders, as well as a growing number of native priests and bishops, made the future seem bright indeed for the Church founded by Christ.

Alas, the last decade has seen this great missionary effort thwarted on every side. It is a matter of common knowledge that Catholics on the mainland of China are suffering bitter persecution. In that persecution all of the 4000 missionaries have been expelled from the country, except those who, like Bishop Francis Ford, died of ill-treatment by Communist captors, and whose remains still rest in Chinese soil. One half of the 2000 native Chinese priests have been either jailed or murdered. Of the 130 Chinese dioceses, 80 percent are without bishops, and 60 percent of the dioceses are without priests. Moreover, there has been lately put into motion by the Communists the diabolic plan to force the few remain-

ing bishops to consecrate other bishops who will be completely subservient to the Communist government and independent of Rome. Thus they have in effect set up a schismatic church to further confuse the harried faithful.

These things were all brought forcibly to mind by a letter received lately from a young Chinese priest in Chicago who is corresponding secretary for the *Union of Prayers for the Persecuted Catholics in China*. This spiritual union has been approved by the proper authorities, and is under the special patronage of the two distinguished and exiled Chinese prelates, Thomas Cardinal Tien, and Archbishop Paul Yupin. All that is asked of members is that they pray earnestly and perseveringly for the Church of silence in China. An approved prayer is suggested for this purpose:

Almighty and eternal God, Comforter of the afflicted, and Strength of the suffering, grant that our brothers of China who share our faith, may obtain, through the intercession of the Blessed Virgin Mary and of our holy Martyrs, peace in Thy service, strength in time of trial, and the grace to glorify Thee, through Jesus Christ our Lord. Amen.

Cards with this prayer, together with a picture of the Blessed Virgin in a beautifully done Chinese style, are available. They can be secured by writing to Rev. Anthony Chen, St. Maurice Rectory, 3615 S. Hoyne Ave., Chicago 9, Ill.

Intelligent Religion

What part does the mind or intellect play in religion?

There are some persons who think that faith excludes the action of the intellect, and that a Christian should not look for logical reasons to support his beliefs.

The opposite is true.

No man's religion is solid unless his faith is rooted in reason and unless he seeks and finds an answer to any doubts or difficulties that arise in his mind.

There are three proper ways of using one's mind in the service of religion.

The first way is to ask questions. Just as sick people ask doctors how to get well, and wronged people ask lawyers to help them regain their rights, so those who are troubled or doubtful about religion should ask for enlightenment from experts in that field. Many a person has gone through life with foolish doubts about religious truths only because he was too proud to ask someone trained in these matters for answers to his doubts. These persons are humble enough and wise enough to ask experts for advice about business, investments, law, health — but they will not look for help or advice from

those who could instruct them in religious matters.

The second way of using one's mind in religious matters is to listen to sermons and religious lectures. The Bible says that "faith cometh by hearing." The context of that statement shows that it means listening to the authorized and trained spokesmen of religion. People who avoid sermons in church, or lectures by those who are trained to explain Christ's doctrine, but listen to the idle remarks about religion made by people who have no more training or authority to speak on such matters than they have themselves, have no one to blame for their doubts but themselves.

The third way of using one's mind in religion is to read. Somewhere, in a form adapted and suitable to any sort of education or training, there are books, pamphlets and publications that deal with every conceivable doubt and confusion about religious truths. A man with doubts who does not look for reading matter that can clear them up is not applying his mind, as God intended, to the most serious business of life. Some people read hungrily anything written by doubters and unbelievers, but never read a line written by those who are intelligently certain in their faith. Such people are unreasonable and foolish.

Man is man because he has an intellect. Religion is proper to man because religion is based on intellectual convictions. Intellectual convictions can be based only on information, instruction, evidence and rea-

soning. Asking questions, listening to sermons, and reading provide the matter for such convictions.

The Pope of Medicine

Our late Holy Father, Pope Pius XII, as is well known, was characterized by a wide-reaching and well-informed interest in all phases of modern science. We are indebted to the *Linacre Quarterly*, official journal of the Federation of Catholic Physicians' Guilds, for pointing out his special claim to the title: Pope of Medicine. Writing in that magazine, Dr. William J. Egan gives it as his opinion that no pope in history has spoken so often and with such understanding eloquence on matters medical.

"On more than thirty occasions in the last decade," Dr. Egan writes, "Pope Pius XII counselled physicians directly on their rights and duties to themselves, to their patients, and to the community at large. His frequent counsels and directives gave abundant evidence . . . of his particular concern for the guardians of God's sick and ailing creatures."

As instances of the pontiff's vast knowledge of matters medical Dr. Egan singles out learned addresses which he gave to ophthalmologists on the delicate corneal transplant operation, to anesthetists on the various methods of anesthesia, to cancer specialists on the various theories which are advanced to account for this disease, and to heart specialists on their special problems. Of this last address the eminent Dr. Paul Dudley White said that it was one of

the best papers on coronary heart disease that he had ever heard.

To his vast knowledge of medical matters the pope joined great sympathy and understanding for the sick and the suffering. Repeatedly he gave expression to what was in his heart. Addressing the sick of the diocese of Rome by radio he said: "How we long to pass in the midst of you, drying tears, bringing comfort, healing wounds, giving back strength and health. . . But the sick are precious jewels of the Church, and powerful sources of spiritual energy. They can find correction and expiation, tempering and purification and the opportunity for the salvation of souls by example, by faith — and on the day of judgment, you will at last see to what extent the world of the healthy is your debtor."

To understanding and sympathy the pope added wise counsel. While strongly advocating continued intensive research into causes of disease and the problems of maintaining health, he at the same time stressed the dignity of the human person. Doctors must realize, he said, that "every profession brings with it a mission, the mission of putting into practice the teaching and intentions of the Creator and of aiding men to understand the justice and holiness of the divine plan."

Points for Examination

From *Cross-Currents* come the following points for self-examination not usually adverted to by the average person. They are part of a larger

examination of conscience compiled
by L. J. Lebreton and T. Sauvet:

*In regard to myself have I
Through mediocrity:*

Chosen to accept my mediocrity,
and given up trying to improve?
Excused myself from guilt because a
sin is habitual, or caused by social
pressure?
Habitually failed to live up to my
capabilities?
Let myself remain infantile — in-
tellectually, practically, politically, or
spiritually?
Acted because of whims or caprices?
Used time ineffectively?
Lost time in purposeless pursuits?

Through weakness:

Lacked courage to defend truth or
justice?
Betrayed myself, even a little, for ad-
vancement, money, or good opinion?

*Through disorder and lack of
planning:*

Used goods or a good improperly?
Done poor work, habitually?
Not thought ahead to the conse-
quences of my carelessness, or of my
lack of knowledge and preparation
for my work?
Caused or risked causing serious or
fatal accidents?
Been weak in making and holding to
decisions?
Left work half-done, without serious
reason?
Been discouraged by difficulties or
setbacks?
Failed to take time for being alone,
for reflection, for recollection?

April, 1959

Through pride and vanity:

Been vain, praise-loving, proud,
smug?
Taken unto myself the respect given
my position?
Acted out of ambition or the desire
to be noticed?
Believed I'm always right?
Talked with self-importance?
Talked knowingly about what I don't
know?
Made snap judgments and comments,
to give the impression I know all
about a subject?

SOMETHING BETTER

The demands God makes of us
may seem hard at times, yet we ought
not to whine. He never takes from us
without giving something greater in
return. Disappointments and troubles
are often the instruments with which
He fashions us for better things to
come.

Life is no straight and easy corridor
along which we travel free and un-
hampered, but a maze of passages,
through which we must seek our way,
now lost and confused, now checked
in a blind alley. But always, if we
have faith, God will open a door for
us, not perhaps one that we ourselves
would ever have thought of, but one
that will ultimately prove good for us.

Dr. A. J. Cronin in *This Week*

•

If you would have long friend-
ships, cultivate a short memory.

•

Smart people speak from experi-
ence — smarter people, from experi-
ence, don't speak.

Omaha World-Herald Magazine

BOOK REVIEWS

Thomas Tobin, C.S.S.R.

We recommend that books listed or reviewed in **THE LIGUORIAN** be purchased at your local bookstore. If you cannot obtain the book in that way, you may write to **THE LIGUORIAN** for further information.

BOOKS ON THE BIBLE

The Life of Christ

Andres Fernandez, S.J.
Paul Barrett, O.F.M.Cap.

Father Andres Fernandez, S.J., has spent 40 years of his life in the study and teaching of sacred Scripture. Twenty of these years were at the most famous of all Biblical schools, the Biblical Institute in Rome; the other 20 years were lived in Palestine. Because of the 20 years in Palestine he has become an authority on the geography and customs of the country. This knowledge does make the various scenes in the life of Christ come into sharper focus because of the abundance of local details. This is a scholarly book, but without the scholarship showing so much that it obstructs the story or discourages the reader.

Plentiful black and white photographs add local color to the narrative. **The Life of Christ** by Father Fernandez, ably translated by Father Paul Barrett, will take its place on the shelf of standard biographies of Christ.

(Newman, \$12.50)

The Gospel of St. Luke

Joseph Dillersberger

This book in its original German was banned by the Nazis; it is now appearing in English for the first time. The author, a learned Scripture scholar, gives a detailed commentary on the text of St. Luke. The usual method followed is to give the full text of several chapters, then to break down the chapters into smaller sections with a thorough commentary. Will interest scholar as well as a serious reader who wishes to know more about Christ as seen in **The Gospel of St. Luke**.

(Newman, \$5.75)

More Stories from the Old Testament

Piet Worm

The second volume of illustrated stories from the pen of the Dutch architect, Piet Worm, covers the period from Joseph to the prophets. Drawn to the satisfaction of his own children, with liberal use of gold, these quaint pictures and clear text will impart the Bible story to the young and to those who read to the young.

(Sheed and Ward, \$3.00)

The Acts of the Apostles

Giuseppe Riciotti

Lawrence E. Byrne, C.R.L., translator

Abbot Riciotti has added a fourth book to his previous books on sacred Scripture: **The History of Israel**, **The Life of Christ and Paul**, **the Apostle**. **The Acts of the Apostles** records the story of the infant Church after the ascension of Christ into heaven. After eight introductory chapters, the book gives the text with a line for line commentary. An excellent book for the student as well as the average reader.

(Bruce, \$8.00)

The Acts of the Apostles

C. C. Martindale, S.J.

The well known English author, Rev. C. C. Martindale, S.J., has written the **Stonyhurst Scripture Manuals**, a series destined for the student in college. To the first four volumes on the four Gospels, Father Martindale has added the book on **The Acts of the Apostles**. The Douay text is used; the commentary is very brief and simple. Abbot Riciotti's book is intended for the advanced student and inquisitive reader; Father Martindale's work is meant for the beginner at school or at home.

(Newman, \$3.50)

The Apocalypse of St. John

H. M. Feret, O.P.

Elizabeth Corathiel, translator

A series of lectures given in Paris in 1941 on this intriguing last book of the New Testament.

(Newman, \$4.00)

The Dead Sea Scrolls and Primitive Christianity

Jean Danielou, S.J.

Salvator Attanasio, translator

The learned professor of the Catholic Institute of Paris examines the religious community described by the Dead Sea Scrolls and primitive Christianity. A clear explanation of the relation between Christianity and Essenism represented by the group described in the Scrolls.

(Helicon Press, \$3.00)

Biblical Subject Index

William J. Kieter, S.M.

Two hundred page index of the principal topics found in the Old and the New Testaments. A handy reference work.
(Newman, \$4.50)

The Christian Approach to the Bible

Dom Celestin Charlier

Hubert J. Richards, L.S.S.

Brendan Peters, S.T.L., translator

There have been printed many books intended to teach people how to read the Bible. But there has been difficulty in finding a book that was not too technical for the average reader, and yet solid enough to satisfy the inquiring mind. This book by the Belgian Father Celestin Charlier, offers a clear and sound explanation of **The Christian Approach to the Bible**. It is good to read the first chapter in which the problem of why Catholics don't read the Bible is frankly faced. The titles of the other nine chapters indicate the scope: **The Book, Background, Birth of the Bible, Human Element, Word of God, Work of the Spirit, Bible and the Christian, Christian Interpretation, Bible and Christian Culture**. An excellent book.

(Newman, \$4.00)

BOOKS ON THE BLESSED VIRGIN**A Complete Mariology**

C. X. J. M. Friethoff, O.P.

Recent years have seen an abundance of devotional and theological literature on the Blessed Virgin. In the foreground of the theological literature has been the Dutch Dominican, Father Friethoff, who has devoted the last 15 years principally to the study of Mariology. He has collected and revised a series of articles into **A Complete Mariology**. It is a treatise that discusses the fundamental points of Marian doctrine. Beginning with the basic doctrine that all the graces and virtues of Mary stem from her selection as the mother of God, the author outlines the various negative and positive perfections of Mary for herself and for others as the mother of men. An excellent synthesis that will have appeal to scholar, student and serious reader.

(Newman, \$4.50)

Mediatress of All Graces

Michael O'Carroll, C.S.Sp.

A popular yet theological examination of this Marian doctrine that is close to being defined as a dogma of faith.

(Newman, \$4.50)

Our Lady in the Gospels

Joseph Patsch

Father Joseph Patsch, C.S.S.R., graduate of the Pontifical Biblical Institute and professor of sacred Scripture, has gathered the details of the life of the Blessed Virgin from the Gospels and contemporary sources. He rejects the accounts of the apocryphal writings as fabrications and limits his information to authentic sources. A clear and true presentation of the life of our Lady.

(Newman, \$4.50)

My Lady Miriam

Melanie Marnas

Rev. Sidney A. Raemers

Dramatized presentation of the life of the Blessed Mother. Reads like a novel. This reviewer is a bit puzzled by the use of names Miriam and Jose.

(Newman, \$3.75)

Our Lady of Lourdes

Monsignor Joseph Deery

A thorough tour of Lourdes for those unable to visit, complete with illustrations.

(Newman, \$4.50)

The Little Flowers of St. Francis

Raphael Brown, translator

Literally hundreds of books in many languages have been written about St. Francis of Assisi, but the most famous one, yet the one probably known more by reference than actual reading, is *The Little Flowers of St. Francis*. Written 100 years after his death by a Franciscan friar who had heard many of the stories from contemporaries of Francis, the *Little Flowers* (Fioretti) contain charming incidents, both historical and legendary, about St. Francis and his companions. Besides the familiar sections on St. Francis, Brother Juniper and Brother Giles, this edition has 20 additional chapters. Readers of the comic strip, *Brother Juniper*, will be delighted to meet the original Brother Juniper. Raphael Brown is to be thanked for a scholarly and readable version of this book that will continue to edify many generations.

(Hanover House, \$3.95)

Holiness Is Where You Find It

Florence Wedge

Fine selection of saints from every walk of life.

(Franciscan Printery, \$2.50)

LUCID \ / INTERVALS

Joe: "Did you hear about the man who suddenly went blind while drinking his coffee?"

Moe: "No, I didn't. What happened?"

Joe: "He left his spoon in his cup."



The patient was grumbling about the fee. "Five dollars for pulling a tooth," she exclaimed, "and it's only a minute's work!"

"Well, if you wish," the dentist said, "I'll pull it out slowly."

"Did you hear about the fellow who invented a device for looking through walls?"

"No. I didn't. What does he call it?"

"A window."

A clergyman who advertised for an organist received this reply:

Dear Sir:

I notice you have a vacancy for an organist and music teacher, either lady or gentleman. Having been both for several years I beg to apply for the position.

Little Mary insisted that she be allowed to serve the tea when her mother was entertaining one afternoon. Mother, with crossed fingers, consented. However, she became annoyed by the long delay and, as the guests began to drink their tea, asked: "Why did it take so long, child?"

"I couldn't find the tea-strainer," Mary answered.

"Then how did you strain it so well?"

"I used the fly-swatter."

"Why is your neighbor pacing up and down on his porch?" asked a visitor.

"He's awfully worried about his wife," the hostess explained.

"Why?" was the next question. "What's she got?"

"The car," was the reply.

Master: "Why didn't you deliver that message as instructed?"

Servant: "I did the best I could, sir."

Master: "The best you could! If I had known I was sending a stupid idiot, I would have gone myself."

The teacher had occasion to reprove a small boy for swearing.

"If you feel you must say something, just say 'bother,'" she said. "Your father doesn't swear, does he?"

"Oh, no!"

"Well, then, if he were working in the garden, and suddenly stepped on a rake which flew up and hit him from behind, what would he say?"

"He'd say: 'You're back early, dear!'"

Pat: "Have any of your childhood hopes been realized?"

Mat: "Yes, when mother used to comb my hair I wished I didn't have any."

FILE 13

Raving beauty: The girl who finished second in a beauty contest.

Any man who wins an argument with his wife has only himself to blame.

Beautiful young people are accidents of nature. But beautiful old people are works of art.

BEST SELLERS

A Moral Evaluation of Current Books, Published at the University of Scranton, Pa.

MOST POPULAR

(Not necessarily approved. Roman numeral indicates a moral rating according to categories used in general list.)

Doctor Zhivago (IIa)—*Pasternak*
 From the Terrace (III)—*O'Hara*
 Exodus (IIb)—*Uris*
 Around the World with Auntie Mame (IIb)—*Dennis*
 The Ugly American (I)—*Lederer & Burdick*
 Women and Thomas Harrow (IIa)—*Marquand*
 Victorine (IIa)—*Keyes*
 Lolita (IV)—*Nabokov*
 Anatomy of a Murder (IIb)—*Traver*
 The King Must Die (IIb)—*Renault*
 The Best of Everything (IV)—*Jaffe*
 Mrs. 'Arris Goes to Paris (I)—*Gallico*

I. Suitable for general reading:

Swamp Fox—*Bass*
 Freedom of Choice in Education—*Blum*
 They Fought Alone—*Buckmaster*
 The Ancient Mariners—*Casson*
 The Big Dive—*Crossen*
 The Life of Christ—*Fernandez*
 Daughter Fair—*Graaf*
 The Myth of Rome's Fall—*Haywood*
 No Motive for Murder—*Johns*
 What a World for Peace—*Jones*
 Land of Giants—*Lavender*
 Cripple Creek Days—*Lee*
 The Assize of the Dying—*Pargeter*
 The Lucky One—*Parrish*
 A Stranger at the Door—*Powell*
 Ben-Gurion—*St. John*

II. Suitable only for adults

A. Because of advanced style and contents:
 The Risk—*Bartholomew*

Twenty-Four Favorite One-Act Plays
 —*Cerf & Cartmell (eds.)*

Broadway's Best: 1958—*Chapman*
 This Is Adam—*Cheney*
 Stars in My Hair—*Denham*
 A Knot of Roots—*de Vegh*
 The Serpent and the Tortoise—*Faure*
 Lady L—*Gary*
 The Story of An American Communist—*Gates*

The Fleet That Had to Die—*Hough*
 The Pistol—*Jones*
 The American Catholic Dilemma—*O'Dea*
 Epitaph for George Dillon—*Osborne & Creighton*
 The Mountain Giants and Other Plays—*Pirandello*
 No Leave for the Captain—*Rasmussen*
 Valor—*Rayner*
 Brain Washing in the High Schools—*Root*
 Evelyn Waugh—*Stopp*
 Mind You, I've Said Nothing!—*Tracy*
 Elephant Hill—*White*

B. Because of immoral incidents which do not, however, invalidate the book as a whole:

My Story—*Astor*
 Claudelle Inglish—*Caldwell*
 The Darkest Bough—*Chamberlain*
 Summer Thunder—*Etheridge*
 Second Chance—*Jenks*
 The King of Flesh and Blood—*Shamir*
 Irish Journey—*Sutherland*
 The Deadly Lady of Madagascar—*Terry*

III. Permissible for the discriminating adult:

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